

The Inquirer.

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TOPICS AND EVENTS.

AMONG the nineteen aldermen, elected to serve on the London County Council, was the respected Treasurer of the British and Foreign Unitarian Association, Mr. S. S. Tayler. Although our friend is a sturdy Liberal, it was not on the ground of politics, at any rate of Imperial politics, that he was selected. It was his work, so well known to many of our readers, in connection with Working Men's Clubs, that secured him the choice of the Council. Although his election was only for three years, we may hope that there is a longer and still useful career open to Mr. Alderman Tayler.

CONSIDERABLE comment has been made upon Mr. Harry Rawson's very remarkable statement at the meeting in connection with the Sustentation Fund last week. Mr. Rawson finds a total of nearly £80,000 in various funds applicable to the augmentation of the incomes of pastors to poor congregations. In addition to this large sum of money he finds other funds applicable to educational needs and widows' relief, the whole amount being about £199,000, with an income of £10,000. Seeing that out of the three hundred pastors in connection with the Free Churches there are presumably a large number who do not come into receipt of aid from these funds, his conclusion that "our religious body" is exceptionally well off in respect of such funds in aid appears to be very well founded. As the statements, however, might lead to serious mistakes unless explained by some further particulars, it would be well if a gentleman possessed of such intimate knowledge of our church affairs as Mr. Rawson, could, without unnecessary exposure of the private business of the societies to which he alludes, see his way to publish a somewhat fuller statement of the case.

It might remove misconception to name the educational institutions and widows' funds whose capital brings in a revenue of nearly £5,000. We have no doubt Mr. Rawson has been careful to discriminate between the colleges which send a maximum of their students into our ministry and those which, like Carmarthen, educate a large number of young men for the orthodox Churches. It is equally obvious that several other funds contribute only fractionally to the needs of Free Church and Unitarian students; while others, if we are correctly informed, are actually held in trust by Unitarians for the benefit of candidates for the orthodox ministry. With respect to pastors' incomes it might be useful—it would certainly be interesting—to be informed how many are assisted from the funds referred to. In the list of grants reported last week in connection with the Sustentation Fund under fifty cases are named, and the total amount granted last year was £1,070. The corresponding fund which is in operation in the North of England has a larger income, but we have no reason to believe that its average grants are much in excess of those reported last week. The inference appears to be that a very large proportion of our churches cannot or will not pay their ministers

even the minimum salary contemplated by the managers of these funds.

A CORRESPONDENT who has given much time and thought to this subject expresses his astonishment at the high estimate of income of these funds. "According to Dr. Martineau's figures," he says, "the sum of £7,210 is required to bring up the income of our poor ministers to £150 each. But there is £5,165 already provided. Why, then, need the congregations be taxed? In neither case are endowments included, nor, I suppose, are the grants of the British and Foreign Unitarian Association taken into account." [Are they?] "If Dr. Martineau's figures are right, and Mr. Rawson is right, all that seems to be wanted is for the managers of the Funds to *act in concert*. Surely this can be done." We trust the committee now busy with the Organisation resolutions will give this subject their closest attention, and we should be happy to publish any elucidatory or supplementary figures from those capable of helping in the solution of a problem which is all-important.

THE first act in the latest ecclesiastical drama was performed on Tuesday in the highly-respectable but very dingy scene of the library at Lambeth Palace. Four persons of the diocese of Lincoln having complained of their bishop's "manners and excesses," he has been summoned, as all the world knows, to answer their complaints, and to be interrogated "concerning his soul's health." We are not sure what constitutes "soul's health" in the view of persons so remote from ordinary humanity as bishops and their proctors, but the symptoms of the venerable prelate's ghostly disease would appear to the man in the street to be not of the most deadly. Thus, he is charged with, 1. Burning candles by daylight; 2. Mixing water with sacramental wine; 3. Standing with his back to the congregation while performing certain acts in the communion service; 4. Directing a well-known and popular hymn to be sung at apparently the wrong time in the service; 5. Making the sign of the cross when pronouncing a benediction; 6. Performing "the ceremony of ablution," viz. (not washing his hands) but pouring water and wine into a sacramental cup after the service, and drinking it all up "in the presence of the congregation;" and finally, he is charged with having stood on the west side of the table, when he should have stood on the north side. It is difficult to decide which is most amazing—the trouble exhibited by the aggrieved parishioners, or the pains taken by the good man to do the wrong thing or to choose the wrong time. However, these things greatly exercise many excellent people, and the lawyers, though doubtless anxious to discuss them on their merits, are more anxious to have the discussion duly formal. So the first thing they will do at Lambeth on March 10, when next they meet, will be to argue concerning the rights of a bishop to be heard before the "con-provincial bishops" as well as his metropolitan, the Archbishop of Canterbury.

THE Rev. M. J. Savage has recently been examining "liberal orthodoxy," as it is represented by recent publications. He finds a total change in the aspect of the fundamental doctrines of Christianity, as formerly taught, and as now expounded, by those moderns whose sympathies are with the hare, while they find it more comfortable to hunt with the hounds. Examples every whit as remarkable as those he quotes from Americans might probably be discovered in the published discourses of certain "down-grade" ministers who are still "orthodox," but for neat audacity nothing can possibly excel the following choice dictum of an American Episcopalian divine. "When we say of Jesus, 'conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and went into the place of the departed spirits,'—when we say this, we simply mean to declare our belief in the facts of his history, whatever they are." To what deeper depths of absurdity can human nature go?

DID Moses use pre-existing documents in his compilation of the

Pentateuch? Such was the problem contemplated by the Very Rev. Dean of Peterborough in a recent sermon at the Cathedral, and he inclined to think Moses did act as editor of older written materials. If such were the case we are afraid the charge of making many "mistakes" must be still brought up against him, even though Dr. Perowne admits that subsequent redactions have been made. That the discourse to which we allude was far from being weakly conservative the following sentences show:—

"I am more and more persuaded," he said, "every day I live, that the defence of the Bible is constantly put upon a wrong footing. I am more and more convinced that the attempts which are made by zealous and well-meaning persons to make claims for the Bible, which it nowhere makes for itself, have been a fruitful source of unbelief. We find the plainest facts denied. We find explanations given in our commentaries of difficulties which we should be ashamed to put on similar difficulties in profane authors, and which would really almost justify the taunt of some of the divines of the Church of Rome that Scripture is a nose of wax, that with Protestant license you can bend and twist it, and give it any shape you please. These desperate shifts can never satisfy a candid mind."

OUR note in last week's issue referring to Mrs. Ward's communication to the *Christian Register*, and to the discussion of "Robert Elsmere" that had taken place in its columns, has called forth a request from a correspondent asking us to state "the explanation given by Mrs. Celia Woolley of the Mme. de Netteville incident." An anonymous critic had strongly animadverted on this incident, maintaining that Robert ought to have seen at once that the atmosphere of Mme. de Netteville's *salon* was immoral and shocking. Mrs. Woolley's comments are as follows:—

"I want very much to add a word on the Netteville episode in 'Robert Elsmere,' to me one of the finest and most thrilling in the book. Robert cannot be accused of 'dallying with a vicious atmosphere.' His delusion in respect to Mme. de Netteville is almost wholly to be ascribed to social inexperience. Mrs. Ward herself admirably explains it in these words:—'For, after all, there is an amount of innocence and absent-mindedness in matters of daily human life which is not only *ni sere*, but comes very near to moral wrong. In this crowded world a man has no business to walk about with his eyes always on the stars. His stumbles may have too many consequences.' Who does not know that the most pure-minded men and women are often the most divinely stupid? Robert suffered the consequences that came from high-minded absorption in his own great aims. Had he been a man of a baser quality he would have discovered Mme. de Netteville's character at a glance. The penalty of a sharper and longer delayed surprise is that which goodness always pays for the frequent accompanying attribute of dulness. Catherine shared this same kind of dulness; and, for one, I am glad Mrs. Ward did not make her meanly jealous and suspicious of her cigarette-loving hostess. Catherine's distrust of Mme. de Netteville and her friends arose solely from intellectual differences. Robert Elsmere never fell into the snare laid for him, never could have fallen into it, for two reasons—because, in addition to being a good man, he had that balance of clear, healthful faculties which kept him always 'sane' in his general behaviour and mental outlook. That is the word the author uses of him, and I like it. Then he loved his wife, had never in a single moment of his painful thought-separation from her ceased to love her; and now, resanctified in the pain and sorrow of the mistakes each had made, this love became again the most inspiring motive in the life of each. Robert Elsmere, as man, thinker, and apostle of the new faith that is to redeem the world, is to be greatly admired; but Robert Elsmere the lover surpasses in interest all these, and is a figure unequalled in modern fiction."

A VATICAN jest has found its way into print through *L'Univers* of January 27. It arises in connection with the *Vie de Mgr. Darboy*, a copy of which was recently sent to Cardinal Manning, and was acknowledged by the Cardinal in a letter now published. That Mgr. Darboy was not in ecstasies over the triumph of the Infallibilist party at the Vatican Council is well known, and Dr. Manning has preserved an aside which illustrates the chagrin of his wiser contemporary at that event. When Mgr. Jacobini, who acted as pro-secretary to the Council, announced the majority with the words "*Fere omnes surrexerunt*," Darboy muttered "*Fere omnes!*"

THE *Journal of the Bacon Society* is a publication which is probably out of the range of most readers' observation. It preserves and intermittently displays the shadowy results of Shakesperian heresy, with, at any rate, some solid information concerning the philosopher of Verulam. Mention of Donnelly's book is, we observe, conspicuously absent from the pages of the present issue. The ingenuity that finds parallelism in certain remote texts of scripture can be matched it appears, as, indeed, it may always be where men have a thesis to maintain on slender evidence. Readers may be interested, for example, to see how closely Bacon and "Shakespeare" agree (in common it seems with Solon and possibly some others), that "Iron is better than Gold." The former says:—

"The best iron in the world, that is, the best soldiers. . . . all which examples do well prove Solon's opinion of the authority and mastery that iron hath over gold."—(*Speech of Naturalisation.*)

The latter says:—

Iron of Naples, hid with English gilt.

Shamest thou not, knowing whence thou art extraught,
To let thy tongue detect thy base-born heart?

(3 *Hen. VI. II. ii. 139.*)

But metal, Marcus, steel to the very back!

(*Tit. And. IV. iii. 47.*)

O God of battles! Steel my soldiers' hearts.

(*Hen. V. IV. i. 306.*)

This really equals some of the sublimest fatuities of the margin of the reference Bible.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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MAIDSTONE: RECOGNITION.

THE Rev. E. G. Cammidge, formerly of Norwich and of Portsmouth, was welcomed into the pastorate at Maidstone at a soirée held Feb. 5, at the Mechanics' Hall. Alderman C. ELLIS presided, and among those present were the Revs. Carey Walters, C. Dendy, J. W. Mellone, and F. Allen; Mrs. and Miss Ellis, Mr. A. J. Ellis, Major and Mrs. Haynes, Mrs. R. T. Nicholson, Mr. and Mrs. H. Ellis, Mr. and Mrs. F. W. Ruck, Mr. and Mrs. Good, Mr., Mrs. and Miss Drake, Mr. and the Misses Marriott, Messrs. A. Trendall, Gegan, Comber, J. V. Tillett, H. Head, E. Weeks, &c.

The CHAIRMAN opened the proceedings by explaining that they had assembled to welcome their new minister, and proceeded to review the history of the chapel from the year 1736, when the quaint old structure in Market Buildings was erected. He referred to the changes of ministry which had taken place from time to time, and coming down to recent years made a passing reference to the seventeen years pastorate of the Rev. R. E. B. Maclellan—a pastorate the memory of which was still dear. Succeeding Mr. Maclellan they had with them the Rev. T. R. Grant, who had died at the other end of the world two or three years ago. After that they had the Rev. E. C. Jones, who was still doing good work at Bradford; and then came the Revs. H. Rylett and C. Roper; now they had the Rev. E. G. Cammidge. Mr. Ellis then referred to the work which the chapel had done in the cause of civil and religious liberty in the town, and remarking that it had supplied its fair quota of public men, observed, in passing, that the only two gentlemen who had served the office of chief magistrate three times were members of their congregation. He was pleased to say that they had one of the most flourishing Sunday-schools in the town, and he hoped they might long continue to preserve the religious freedom which their ancestors had won for them. He then, in the name of the congregation, extended a most cordial welcome to Mr. Cammidge, whom he trusted might have a long and useful career in Maidstone.

The Rev. Carey Walters, the Rev. C. Dendy, the Rev. W. E. Mellone, and the Rev. F. Allen also addressed the meeting.

The Rev. E. G. CAMMIDGE was accorded a most hearty reception. In the course of an excellent address, after thanking the meeting for the very cordial greeting they had given him, he said Unitarianism has ever been opposed to the soul-choking and reason-blinding theology of the sects. It has formed a glorious contrast to that teaching which has reached its goal when it has embalmed tradition and made a fetish of the letter. We are the most orthodox of the orthodox, and the evangelical of the evangelicals. We view with little interest the petty streams of shallow questions, whose brackish waters flow, not a refreshment for the churches, but a bitter boundary between the sects. We refuse to believe that the shining sea of infinite truth, glowing with the light of two worlds, radiant with the promises of time and of eternity, has been monopolised by any "limited company." The ocean has its own way of dissolving companies and liquidating monopolists. We willingly let go all that is narrow and mechanical in the popular theology, and find it unspeakably restful to "sit at the feet of Jesus and learn of Him." Everywhere men are becoming tired of the theological hair-splitting of the sects, and mechanical theology is at a discount. A great change, which Mr. Spurgeon calls "A Unitarian Wave," is passing over the so-called orthodox churches. Old landmarks are being removed and old foundations are being shaken. The dogmas of the dark ages are being modified, and many an un-christlike creed is being explained away. Amid all this theological unrest we see the New

Jerusalem of our hopes descending out of heaven among men. In all this movement we see a return to the "simplicity that was in Christ." In conclusion he referred to the various organisations connected with the church, and promised to devote his energies to the inculcation of Practical Christianity.

The usual votes of thanks terminated the proceedings.

SHORT REPORTS.

BANBURY.—On Monday evening, Feb. 4, in the Broad-street Assembly Rooms, the third of a course of public lectures was given by the Rev. William Birks, F.R.A.S., on the invitation of the Educational Committee of the Co-operative Society, following the Rev. T. Clarke, Wesleyan minister, and the Rev. C. E. Graham-Jones, vicar of South Banbury. The subject was "Eminent Men." There was a most appreciative audience. A hearty vote of thanks was accorded, and a hope expressed that the lecturer would shortly be heard again in the same room.

BARNARD CASTLE.—At the half-yearly meeting, held on Feb. 4, it was reported that the balance sheet of local income and expenditure indicated a most decided improvement upon past half-years, a balance of £90s. 1½d. being in the treasurer's hands for the purpose of promoting the work in the district around. Twelve months ago the committee were heavily burdened by a debt of £200 on church property, the interest on which was 4½ per cent. This debt is now reduced to £20. During the latter half of the year 1887 and the commencement of 1888 over £50 was spent in rebuilding and enlarging the school premises. These rebuilding operations were of a compulsory nature, according to the Local Board requirements and the safety of the public thoroughfare. And in addition to the foregoing demands upon the committee, about £50 have been expended in renewing, improving, and renovating church property and premises. During the last two years the work of church administration has been carried on by a provisional committee of lay workers, with the happiest results. The committee, on behalf of the Unitarians of Barnard Castle, take the opportunity of thanking the numerous friends in every part of England who have so generously assisted them with subscriptions of money and goods.

BILLINGSHURST.—The friends here have just lost the services of Mr. Wm. Potter Evershed, who has left for London, and who has rendered valuable service to the congregation as honorary organist for twelve years. A purse of money, subscribed by members and friends, was presented to him on Feb. 3, the last occasion on which he officiated. Mr. T. Turner made the presentation, which was suitably acknowledged by Mr. Evershed.

DEAN-ROW CHAPEL: ORGANISATION.—Resolutions passed at a meeting of the congregation:—1. That this meeting of the members of the congregation of Dean-row Chapel, whose traditions for the past two hundred years have been those of the free theological position and the catholic sentiment of the English Presbyterians, desires to express its sincere thanks to Dr. Martineau for his suggestions on Church Organisation, and to put on record its appreciation of a Scheme of so great importance to the whole of our congregations, with the general aim and scope of which this meeting finds itself in complete sympathy. And, having never lost sight of its Presbyterian foundation and associations, this Church declares its readiness to join an Organisation bearing the name advocated by Dr. Martineau. 2. That in framing a new constitution for the consolidation of our Churches, existing associations and organisations should, so far as is possible, be utilised and expanded to meet new requirements. 3. That under any new form of organisation it is desirable to lay down the principle that no creed shall be imposed in any form to fetter the individual liberty of conscience. 4. That whilst recognising the very great value of a University training for those who desire to enter our ministry, it would not insist upon the attainment of an academical degree; believing that it would be sufficient for the purpose in view if the Presbytery or District Board, before placing a candidate's name upon the ministerial roll, should assure itself of his fitness for the ministry as regards the following three points: (1) Moral character. (2) Intellectual attainments. (3) General aptitude for the office. 5. That it approves generally of the functions and duties to be allotted to the Presbytery and to the General Assembly respectively, as indicated in the Scheme. 6. That it approves of a formation of a Pastorate Fund for the general purposes of the denomination, and not exclusively for the augmentation of ministers' salaries; such fund to be at the disposal of the Presbytery or of the General Assembly, as circumstances may hereafter show to be advisable; the mode of collection shall be left to each Church, on the understanding that membership in each congregation does not depend on a contribution to the general fund, but that the right of representation of a congregation at the meetings of the Presbytery, to which it would naturally be

affiliated, shall depend upon a reasonable subscription from that congregation collectively to the general fund.

GLOUCESTER: UNITARIAN FREE CHURCH.—At a meeting held on Friday evening, Feb. 8, the following resolutions were unanimously passed:—That the sincere thanks of this meeting are due to Dr. Martineau for the valuable services rendered by him to the Unitarian cause, but the members of this Church cannot follow him altogether in the scheme proposed at Leeds. We consider that the British and Foreign Unitarian Association in particular, and other local associations in general, quite adequate for all purposes if only generously supported. Any alteration of name we think undesirable, as well as any interference with congregational independency in the appointment of ministers. Each congregation, we assume, is best able to judge concerning its own needs. While considering it needful to insist upon a college training, we are of opinion that to make this holding of a degree indispensable is impracticable. In order to overcome the financial difficulty we are of opinion that an appeal to each member of every congregation for a subscription weekly of one penny and upwards (each one giving as much as he can afford) would result in a large increase. These sums to be collected by congregational treasurers, and sent up quarterly to the treasurer of the British and Foreign Association for distribution by the central committee.

LEEDS.—Special reference was made on Sunday morning to the lamented death of Mr. Schunck by the Rev. Charles Hargrove, in his sermon at Mill-hill Chapel, of which place of worship the deceased gentleman was a generous supporter and a regular attender. "As chairman of our Chapel Committee," Mr. Hargrove said, "Mr. Schunck held the highest position among us, and the measure of support he gave was in proportion to the place he held. I will not intrude upon his relations in private life, nor am I informed about his business; but it is much to have lived long in a strange town and earned the general respect of the community, so that men of all churches and all parties are united to regret his loss and pay tribute of esteem to his life. It is by such men—thank God not rare among us—that Leeds has been made so thriving and populous a centre of many trades. It is by such foreigners—genial, honourable, interested in English affairs—intermarrying with English families, and yet maintaining the ties with their native land, by the multiplication of such men living happily, freely in every land, that the interests of the world are forwarded, and the brotherhood of nations made not impossible of attainment. The merchant is the great civiliser of the world, and commerce is the surest bond of peace: and the man who is upright and successful in business, while he benefits himself and his family, is in his measure a benefactor to the race."

LONDON: AVONDALE-ROAD, PECKHAM.—One of the most popular institutions in connection with this Church is the gymnasium, which meets for young men on Saturday and ladies on Monday evenings. An entertainment in aid of the funds of this society was held in the schoolroom on Tuesday, the 12th inst., when, in addition to the ordinary concert, an exhibition of musical drill was given by squads of the members. The hall was crowded with a highly appreciative audience.

LONDON: THE FORESTERS' PALACE, E.—Last Sunday the Rev. John Page Hopps began his popular services at this beautiful building. For some days the enthusiastic little band of workers at College Chapel, Stepney Green, had been busy working for the preacher who is so much esteemed by the toiling masses of the East-end, but a more unfortunate day could hardly have been chosen. In the afternoon the people had gone to the great mass meeting at Hyde Park, and in the evening the heavy snowstorm kept many of the poor at home who would have come to hear Mr. Hopps. Still the preacher and the workers were well satisfied with the audience. Three hundred people and more had found their way to the hall, and the preacher in an earnest and simple way taught these men and women, who know too well what struggles are, how by means of these God is working out his purposes, building up a society of men who love their homes and respect their mates. It was a joy to see in the faces of them all the sweet language of the heart writ large as the preacher in his telling way spoke out the eternal truths of Christianity.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION: ORGANISATION.—At a meeting of the general committee, held on the 5th day of February, 1889, J. R. Beard, Esq., J.P., in the chair, the following resolutions were passed:—1. That this committee desires to express strongly its appreciation of the service rendered by Dr. Martineau to our Churches by the promulgation of the suggestions on Organisation; feeling sure that the question would not have received adequate consideration had it not been brought forward by him. 2. That this committee approves of the formation of Provincial Boards, on a representative basis, consisting of the minister and two lay delegates from each congregation, on the model of the Provincial Assembly of Lancashire and Cheshire. 3. That this committee would gladly see the work now

carried on by this and other associations placed under the management of the respective Provincial Boards, by means of sub-committees.

4. That this committee suggests that as it might become necessary to sub-divide a Provincial Board so large as that of Lancashire and Cheshire, powers should be reserved for that purpose. 5. That it is desirable that the members of the General Assembly should also be representative, and elected by each congregation expressly to that assembly, in the same proportion of ministers and lay delegates as is suggested for the Provincial Boards. 6. That this committee approves of a common fund for pastorate and missionary purposes, contributed by congregations, or by individuals through the congregational treasurer; such fund to be administered by the General Assembly. 7. That this committee approves of a ministerial roll, under the control of the General Assembly, which shall have the power to add or remove names. 8. That this committee recommends that no grant should be made, either by the Provincial or General Assemblies, to any minister not on the roll, or to any congregation having a minister not so qualified. 9. That this committee is of opinion that, in the interests of the churches generally, it is desirable that the managers of funds already existing for the augmentation of ministers' salaries should take into their earnest consideration the advisability of amalgamation, or co-operation, with the proposed pastorate fund. 10. That this committee is of opinion that all Churches may be admitted to this organisation that were represented at the Leeds Conference; and that, in future, no Church shall be excluded that desires to enter into communion with us. 11. That, in the opinion of this committee, the autonomy of each congregation should be carefully protected; and that, whatever name may be assumed by either the General or Provincial Boards, each Church or congregation shall be at liberty to retain its own designation.

MORETONHAMPSTEAD.—On Thursday, Feb. 7, the annual tea meeting was held in the Smethurst room, and was well attended. After tea a programme of songs and recitations, &c., was given by members of the choir, under the leadership of Mr. H. H. Short, and by Mr. Ruddle's tonic sol fa singing class. John Hill, Esq., J.P., spoke in an appreciative way of Mr. Ruddle's work at Moreton, and the Rev. R. S. Clarke, of Torquay, also gave a short address.

PUDSEY.—On Tuesday, Feb. 5, the annual business meeting of this church was held, under the presidency of the Rev. H. Bodell Smith, resident minister, when reports were read by Mr. W. J. Noble (secretary) and Mr. J. Marshall (treasurer) of a very satisfactory character. During the past year the attendances at the Sunday services had been encouraging, a more than usual number of fresh faces having been seen amongst our people. Many repairs and improvements had been effected, which had resulted in making the chapel very handsome and comfortable; other improvements had been made also outside the building of a very useful character. The connected institutions had done much good work in the past year. The Treasurer's report showed a small balance in hand. On Feb. 6 the Rev. H. Bodell Smith delivered the first of a course of lectures on Unitarianism in the Lecture Hall of the Mechanics' Institute, when he took for his subject "Are Unitarians Christians?" Mr. W. J. Noble occupied the chair, and there was a very good attendance. Mr. Smith proceeded to say that to some people it would seem strange that such a question as that which formed the subject of the lecture needed to be asked in these days; but as Unitarians were regarded amongst the other sects as religious black sheep, and were rigorously excluded from the same Christian fellowship in which the other sects joined, it was not so needless as it first appeared. It all depended upon the question, "What is Christianity?" The best authority on the matter was the New Testament, "Christ and his disciples." As to matters of belief, the principles of the gospel as given in the New Testament are exactly those principles for which the Unitarian Church stands. But, according to Christ, Christianity was not belief alone, but the following of His example, and the doing of God's will. Character, conduct, and a good manner of living were all signs of a true Christian. Consequently, according to the standard of the New Testament, Unitarians had as strong a claim to the title "Christian" as any of the other sects. Mr. Thomas Thompson, Mr. Hodgson, and the Chairman took an active part in the discussion which followed.

RICHMOND: SURREY.—The first general meeting of the new congregation assembling since October, 1888, at Channing Hall, Friars' lane, was held on Feb. 14. The chair was taken by the Rev. W. G. Tarrant, who, with the Rev. W. Copeland Bowie, has acted on the committee as representing the London District Unitarian Society. Among those present were Countess Russell, Lady Agatha Russell, the Hon. Rollo Russell, Mr. N. M. Tayler, Mr. Goodwin, Mr. Clarke, Mr. Barralet, Mr. and Mrs. E. Wilkes Smith, Mr. and Mrs. Schultz, Mr. Edwards, Mr. Morgan, Mr. Marshall (Isleworth), Mr. Ellis, Mr. A. Tayler, and Mrs. and the Misses Rutter. The Secretary's report, presented by Mr. E. Wilkes Smith, was proposed by Mr. Marshall,

seconded by Countess Russell, and adopted. The Treasurer's account, presented by Mr. N. M. Tayler, showed a small balance to the credit of the church, the preachers' fees having been paid hitherto by grants from the London District Unitarian Society. The accounts being passed, the rules were considered and other business transacted. It is hoped that before long a permanent minister will be appointed.

SHEPTON MALLET.—The schoolroom attached to the Cowl-street Chapel has been enlarged to about double its previous size in consequence of the growth of the school, which was re-established about two years ago. The room will now hold over 150, the cost of the alteration being about £70. The re-opening took place on Wednesday, Feb. 6, when about ninety members and friends sat down to tea, after which a meeting and entertainment was held, the room being crowded. Mr. F. W. Barnes presided. Addresses were given by the Rev. A. Stradling and Mr. R. Allen. On Thursday the school children, numbering about sixty, were entertained to tea, after which the parents and friends were admitted to witness the performance of a Christmas cantata by the scholars, entitled *A Bundle of Sticks*. A Christmas-tree was also provided, from which each child received a present. The books won during the past year for good attendance were also presented to the scholars.

STANNINGTON: ORGANISATION.—At a meeting held on Feb. 10 the following resolutions were unanimously passed:—The members of the Underbank Unitarian Congregation at Stannington express their gratitude to Dr. Martineau for the efforts he has made to unite our scattered churches, and to provide for the proper maintenance of our ministers. They have the fullest sympathy with the venerable doctor's objects and aims, but they are of opinion: 1. That the demand of £50 from each participating church would exclude a great number of congregations which most need, and, in many instances, most deserve, assistance. 2. That the strengthening of weak congregations and the welding of our churches into an organised body may be best effected by liberally supporting existing Institutions, and where required establishing others on similar lines. 3. That it is desirable that the existing institutions should meet, by delegation, at least once a year as a united body for the purpose of adopting plans for common action. Such a meeting might be called, "The Assembly of Unitarian and Kindred Churches." 4. That it is desirable that this central body should keep a roll of duly qualified ministers, and candidates for the ministry, but that it is not desirable to insist upon a university degree. 5. That the officers of this body should act as an advising committee to any congregation desiring guidance in the choice of a minister, or on any other matter connected with their church.

STYAL: NORCLIFFE CHAPEL: ORGANISATION.—Resolutions passed at a meeting of the congregation.—1. That this meeting of the members of the congregation of Norcliffe Chapel, Styal, desires to record its grateful acknowledgments of the service rendered by the Rev. Dr. Martineau to our scattered congregations by his recommendations of a Scheme of much closer organisation than has been before attempted; that it enters with the fullest sympathy into his aim and endorses his outline of a systematic representation of our churches in district societies and a National Assembly. 2. That while this meeting recognises the great benefit to be derived from a comprehensive and complete plan which should bring all our congregations into organic connection, thereby arousing an interest in the common cause, and engaging them in efforts for mutual support and encouragement, it is of opinion that existing organisations can in many cases and without much difficulty be so modified as to effect some of the more important purposes at which Dr. Martineau's recommendations are aimed. 3. That under any new form of organisation the right of individual congregations to manage their own affairs should be fully recognised, and also the principle that no creed shall be imposed in any form to fetter the individual liberty of conscience. 4. That a Union, District Board, or Presbytery constituted in this province may be recognised as the body to which application may very properly be made previous to the appointment of ministers to vacant pulpits; it being understood that it shall be a part of the duty of such Union, Board, or Presbytery to assure itself of a candidate's fitness for the ministry without the imposition of any doctrinal test. 5. That though it is highly desirable that candidates shall have received an adequate theological training and hold a University degree, before entering the ranks of our ministry, the Union, Board or Presbytery shall not be precluded from admitting to the Ministerial Roll the names of men who do not hold such qualifications, if it be estimated that other qualifications for special work in this or that special locality are of compensating value. 6. That as regards Finance, the raising of such a Pastorate Fund as Dr. Martineau proposes would be quite practicable, if the members of our congregations were sufficiently roused to a recognition of the benefits of corporate action; but that in the absence of the exciting causes which at the foundation of the

Free Church of Scotland were so powerful, voluntary subscriptions, at the discretion of members, to the funds which are to be placed at the disposal of the District Board, or of the General Assembly, must form the revenue out of which the salaries of ministers may be augmented, or grants be made towards the furtherance of religious work; regard being had to the circumstances of each case, to endowments already existing, to the possibilities of progress and success in particular localities, and, more especially, to the action of trustees of funds formed in past years to carry out objects of a similar nature. 7. That it is neither possible nor advisable to cut off from communion with us churches which though founded upon a close doctrinal trust are imbued with the spirit of a free Christianity; the new organisation should include all congregations which desire to join it. 8. That this Church, not being of Presbyterian origin though possessing a free and unsectarian trust-deed, is not anxious to enter an organisation bearing the Presbyterian name, but is nevertheless willing to form one of a group of kindred churches whose nomenclature shall be such as to fairly include the congregations so allied; the name to be generally adopted being of less importance than the fact of closer association and renewed sympathy between Church and Church so warmly advocated by Dr. Martineau.

SUNDERLAND: APPOINTMENT.—A cordial and unanimous invitation to take charge of the Bridge-street Unitarian Church has been given to the Rev. William Birks, F.R.A.S., of Banbury, who has accepted the invitation, and will commence his ministry at Sunderland at the end of March.

SWANSEA.—At a meeting of the Literary and Debating Society recently held Mrs. Manning delivered a most interesting lecture on the "Wild Flowers of Gower." The lecture is fully reported in the *Cambrian*, Feb. 8.

SWINTON: MANCHESTER.—The first anniversary of the Guild of St. Christopher was held on Feb. 7. A special service was held in the church at 7.30, in which the warden (the Rev. John Moore), the Rev. W. G. Cadman, warden of the Guild of the Good Shepherd, Oldham-road, and the Rev. Silas Farrington, warden of the Guild of St. Christopher, Upper Brook-street, took part, the last-named gentleman addressing the members in a simple, yet earnest and impressive manner, on the real object of Guild life, together with the methods to pursue in attaining these.

LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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DR. MOMERIE'S SERMONS ON INSPIRATION.*

MR. R. HORTON'S recent work on "Inspiration and the Bible," and this latest volume of Dr. Momerie's sermons, show the increasing attention which this question is arousing both among Churchmen and Non-conformists. It is, in fact, one of the fundamental questions of theology. It lies at the basis of all our doctrinal discussions. Until controversialists have cleared the way by discussing, and, as far as possible, deciding for themselves such questions as the origin and authority of the Scriptures, and the nature and extent of Inspiration, all mere doctrinal and textual controversy is very much like beating the air. It is a satisfactory sign of the progress of liberal ideas that on such questions heterodox theories are openly advanced by writers who still regard themselves as "sound" upon the essentials of the "Evangelical" faith. Mr. Horton's book occupies almost exactly the same position as that of the older Unitarians. Dr. Momerie, although a Churchman, is more in harmony with the Rationalistic tendency.

The *Inquirer* has always given a cordial welcome to Dr. Momerie's works, both philosophical and religious. His sermons, with some occasional defects of style, deal with many of the deepest questions of present-day religion in no superficial way, and always succeed in making them interesting and popular. Inspiration and Evolution, the Personality of God, Pessimism, Religion and Science, the Sabbath and the Service of Man, are among the weighty subjects discussed in the present series. These subjects alone show that Dr. Momerie is no mere conventional preacher, but is desirous of grappling with the main problems of modern thought, and making some contribution to the discussion of those anxious questions which occupy the minds of thoughtful inquirers. On all these questions the popular preacher of the Foundling is on the side of what we are accustomed to regard as the Liberal and progressive tendency as opposed to the orthodox and dogmatic. His sermons contain scarcely a word which a moderate Rationalist could not accept, except perhaps some special pleading about the Trinity, which amounts to little more than refining away

that mysterious dogma. While criticising Matthew Arnold's teaching on the Divine Personality, Dr. Momerie is at one with the great critic in regarding righteousness as the one thing needful; character and conduct as infinitely more important than creed, the service of man as the best possible service of God, salvation as identical with morality, to be begun here and continued hereafter. These are great and fruitful principles, and the simple and direct style in which they are enforced, with illustrations derived from extensive reading and observation, shows that Dr. Momerie is taking a leading place among our "latter-day Prophets."

Besides eight occasional sermons the present volume contains seven on Inspiration and the Canon, and nine on True and False Pessimism, each discussing present-day questions in a style of singular boldness and directness. The key-note of the former series is found in the words that "we can trace in the Bible the development of the idea of God from barbarism up to Hegel," that "the inspiration of the Almighty, however its manifestations may differ [? vary], is not restricted to any age or country," that "every man is himself an inspiration; his real nature is in germ Divine." In a sermon on "the Inaccuracies of the Bible," which would be too strong meat for some Unitarian pulpits, Dr. Momerie boldly says, "the superhuman cruelty of the Jehovah of the Pentateuch, and the superhuman tenderness of the Heavenly Father of Christ, could not possibly be the attributes of one and the self-same Being;" and he goes on to point out scientific and historical mistakes in the Bible. In a subsequent sermon he shows, in what appears to us to be a broader spirit, that Science and Religion occupy entirely different spheres, and that the essence of Christ's religion, which is a very different thing from what is called "Christianity," remains unaffected by any possible discoveries in Science, or any historical or chronological errors in the ancient Scriptures. When we say sometimes hard things about the Jehovah of the Pentateuch, we should do well at the same time to remember that the ancient Hebrews had a "genius for righteousness," and to quote Dr. Momerie's eloquent words we may claim for them undying honour, "because in the infancy of the race they discovered and taught the fact—without which life would have neither meaning nor hope, without which the universe would be devoid of all stability and beauty—that the world and we have come from a Being who thinks and wills and loves, a Being whose tender mercies are over all His works." The masterly sermon on the "Canon," closing the series on Inspiration, presents the results of a good deal of scholarly investigation in a dozen short pages, summed up with the expression of an opinion that if the recently discovered treatise on "The Teaching of the Twelve Apostles," which emphasises the importance of Conduct, had been included in the Bible and recognised as authoritative, the whole history of Christianity would have been different. "We should have had less ecclesiastical theology, and infinitely more practical religion." In his sermon on "Christmas Day," which is admirably in accordance with the spirit of that great festival of Christendom, Dr. Momerie writes in a very similar tone to the foregoing passage:—"Christianity is practised only by a very small proportion of those who profess it. In fact the great majority of its professors do not seem aware that there is anything practical in it. They regard it as a system of forms and observances and creeds, though for such things Christ cared nothing. This emasculated and degraded form of Christianity is constantly presented as the religion of Christ. And the more such a spurious Christianity progresses, the more is the real Christianity of Christ thrown into the shade." And again:—"If Christ were in the world now he would attack Christianity—the commonplace Christianity of Christendom—as violently [? better "forcibly"] as he ever attacked Pharisaism. For his religion has been transformed and corrupted past all recognition. Broadly speaking, it is scarcely too much to say, that the Christianity of Christendom is *not* the Christianity of Christ. From being a religion of conduct, it has been made into a religion of ceremony and of creed. From being the highest of all religions, it seems in danger of becoming one of the lowest." In such utterances as these we have the best possible reply to the one-sided criticisms in Christianity of the late Cotter Morison and our excellent friend Mr. Voysey, who seem unable to discern that the Christianity of Christ and much of the Christianity of Christendom are two distinct things, often antagonistic and quite irreconcilable. And we must leave Dr. Momerie to explain as best he can how preaching of this kind in the pulpit can be reconciled with the damnable creed which has just before been recited in the reading desk, wounding and insulting liberal minds on just those great festivals of the Christian year when nothing should be heard but the sweetest notes of harmony and peace.

We have left ourselves little room to discuss the nine sermons on "Pessimism," which treat another moot question of the present and of all past ages from the time of the patriarch Job in a still more

* "Inspiration and other Sermons delivered in the Chapel of the Foundling Hospital," by A. W. Momerie, D.Sc. 5s. Blackwood and Sons. 1889.

philosophical tone, and in a similarly clear and incisive style. True and false discontent, in regard both to knowledge and personal circumstances, the necessity of Pain, the false ideal of Pessimism, are among the subjects of this striking series, in which the theories of Schopenhauer and his followers are examined in a much more searching manner than is usual in pulpit effusions. We should like to quote largely, but must content ourselves with two or three sentences. Unlike most preachers, Dr. Momerie does not hesitate to acknowledge that some of the great problems of life are incapable of solution, as when he says:—"We are obliged to confess that we do not know of any rational purpose which can be answered by nature's seemingly ruthless waste of suffering and of life." The miserable attempt of theologians to solve the mystery of evil is scornfully dismissed as follows:—"It used to be said that everything discordant and repulsive in nature resulted from the 'Fall.' But that is a doctrine which would be ridiculous if it were not immoral." Of another doctrine of theologians our preacher boldly says:—"Those who make this assertion practically identify God with the devil." "Your God is my devil," said some one—was it John Wesley?—of the Calvinistic theology. Again: "According to the old-fashioned theology heaven was a place of eternal idleness, where even the Deity had nothing to do. There was repose, no doubt, but it was the repose of death. All the noblest natures recoiled from the thought of spending eternity in such a place and in such a way." And, finally, pessimism is characterised as an unhealthy mood, a disease which must be cured, and if we ask how, the reply is, by dwelling on the bright rather than on the dark side of thought. "Instead of brooding over waste, and pain, and disease, and disappointment, and death, think of pleasure, happiness, beauty, love, life—life with its infinite power and promise."

Dr. Momerie's book is full of equally striking and timely teaching, and deserves a permanent place on our shelves, side by side with the productions of the great liberal preachers of the age. In a second edition he should take care to correct such obvious misprints as Danté and Rénan.

M.

SHORT NOTICES.

The Westminster has two Papers this month of special interest to most of our readers, the subjects being "St. Paul and the Woman Movement" and the relation of the human mind to the physical universe, the article in which this highly philosophical problem is studied being relegated to the "Independent Section," and nevertheless anonymous. Its heresies are chiefly academic, however, and the unknown author, having announced his determination to show that we are not only the fools but "the puppets, dupes, and victims of unconscious forces," hastens to assure us that it is only with the "infernal in nature" that he has any quarrel, and that he hopes yet to point out that the one way of escape from the slavery imposed upon us is "the way of the Cross." The article is decidedly worth reading, though the reader will probably be frequently suspicious that he is losing his way in pedantic mists. The other article we have named is much more direct, and pushes straight to its mark in a very satisfying way. The writer of the Epistles to the Corinthians is credited with a baneful influence in regard to woman, the subjection of whom he teaches so unmistakably; and it is refreshing to find the author is certainly convinced that when the Bible goes wrong on such subjects we must "give up the Bible," as John Ward's wife suggested. Another trenchant attack on Vaccination also appears this month, and it is evident that the anti-vaccinators mean to use their present advantage to the full. A Paper on "Neighbours' Clubs" is noticeable for emphasising the new departure which is about to be made in the direction of promoting suburban social unions or clubs of a novel character. We shall be interested to see what comes of the new movement, and to know whether women (who are confessedly much injured by the men's club system) can be gathered into anything resembling club life. Why should not more be attempted in this direction by our congregations, as in the United States? The remaining articles do not call for special remark.

The Sunday School Helper for February is an excellent number. It opens with a few words from the editor on children's literature, in which very sensible advice is given to parents. The Rev. Professor Carpenter's second article about the Old Testament contains valuable information on its arrangement into chapter and verses. A lesson in brief notes follows on man's knowledge of God, which will be found a treasure-house of seed thoughts for any teacher who is bent on giving his scholars ideas that will benefit them for life. The Rev. Thomas Robinson continues his holiday rambles, talking in a most delightful way about birds; while the Rev. W. Ruddle tells the reader who and what the sect of Christadelphians are. Lessons on temperance follow, while Mr. Jones gives a second chapter of instruction of how to decorate a school-room. Miss Gittins has a charming page

and a half of talk on the snowdrop. The Rev. Frank Walters closes the number with studies of Longfellow's Poems, in which he so draws out the life and spirit of "the Building of the Ship" that no young person who reads it with attention will be able to forget the lesson it teaches.

The Nineteenth Century this month is varied in its contents, though as a whole their quality reaches its highest average. The Earl of Dunraven on the "Future of Toryism," though set down in the Peerage as a Liberal, writes like a Tory, and sounds an alarm which means a large increase of war expenditure for the country. "The Fluctuating Frontier of Russia in Asia," by the Hon. George N. Curzon, M.P., and "The Distractions of German Statesmanship," by Frederick Greenwood, have the same end in view, and both insist on a large increase in what they call our defensive armaments. To those who imagine that all the nations of the earth are bent on the destruction of this country these notes will mean something, but to cool headed, thoughtful, observing men they will mean no more than similar outcries made long ago. "Is Examination a Failure?" Mr. Baptiste Scoones, a practical teacher, in his article says no, and gives very good reasons for his conclusion, though the Hon. Auberon Herbert and others, with varying emphasis, insist that education is sacrificed to examination. A new feature in this month's issue is a number of letters from friends of the Editor on the books they have been reading during the preceding month. The result is that without writing a formal review men like Mr. Gladstone, Mr. John Morley, and a few others are able to give their impression of what they consider to be notable books, and thus direct the attention of the public to them. And very charming and suggestive are some of these letters, extending only to a page or two. The Rev. Dr. Jessop deals with a book on a subject he is fully conversant with, "English Wayfaring Life in the Middle Ages," and makes the reader long to get hold of the book itself. Mr. Gladstone writes in reference to a book called "Divorce—a Novel," an American production showing its evil. It is an old theme with Mr. Gladstone. In 1857 he contributed a learned and able article to the *Quarterly Review*, and amidst all his changes of opinion he keeps constant to this, that except for one cause divorce is an evil, un-Christian, and a deadly sin, dangerous to society. Professor Huxley's article on "Agnosticism" is dealt with at length elsewhere.

The Annotated Catechism, 1884, second edition, is evidently in some demand, and as a repository of commonsense statements concerning man's religious conceptions and duties it deserves to be widely known. Originally issued as a "Reformed Catechism," it has been much enlarged by the comments and illustrations of the author. Observations are made concerning most of the ordinary circumstances of life, and perhaps the unusual directness of speech will lead parents to reflect more seriously about the matters discussed. We do not suppose the author intended his book for children chiefly, if so it would be eminently unsuitable. (Williams and Norgate. 1s.)

Services and Hymns of Experience and Hope. This is a volume compiled for use at Upper Brook-street, Manchester (though nothing in the book says so), and consists of material formerly in use at that church, with considerable additions. The compilers have wisely availed themselves of some of the services composed by the Revs. Charles Voysey and Joseph Wood, and a fair proportion of the new hymns are from the well-known book "The Thought of God," by the Revs. F. L. Hosmer and W. C. Gannett. There are just over two hundred hymns in the book, and all, or nearly all, are singable. The hymns which have been adapted (a decided minority) have not suffered very much, as sometimes they do in our hymn-books. We recommend this compact and cheap little book to the attention of our readers and to new congregations. (Price 1s. and 2s. Heywood: Manchester and London.)

The Great Divine Secret is a little book containing three sermons intended to set forth Christ as the embodiment of the Divine purpose which was before his time only revealed as a "mystery" to patriarchs and saints. The immediate aim of the book is to relieve those who feel the burden of arguments tending to lead into Unitarianism, and to re-affirm the doctrine of the Christ-Logos, as set forth by the fourth Evangelist. The tone of the writer, the Rev. W. Roberts, of Salisbury, is admirable, and no Unitarian need be offended by a single word he has written. Whether the sermons will be of much service to wavering minds in orthodox circles we cannot judge. We can only point out that in arguing from page to page of the Bible as he does the writer assumes the very point which is becoming more doubtful year by year, viz., the equal value and authenticity of the various writings of the Old and New Testaments. (Fisher Unwin. 1s.)

ESSEX HALL.—Professor H. Sidgwick is announced to lecture on Sunday evening next on the subject of "The Morality of Strife."

OBITUARY.

THE REV. WILLIAM ELLIOTT.

WE have now to record the death of the Rev. William Elliott, one of our most respected ministers. This occurred at Stockton-on-Tees on Monday, the 4th inst. It is nearly six years since Mr. Elliott, through a breakdown in health, resigned the pulpit at Sunderland. Since then his health has gradually declined. He removed from Sunderland to Darlington, and afterwards to Stockton, where his interment took place, in the presence of sorrowing friends, on Thursday, Feb. 7.

Mr. Elliott was one of the small band of reformers who sprang up in Barnard Castle, receiving their inspiration from the speeches and writings of Joseph Barker, forty-five years ago. Mr. Elliott devoted himself to the work of preaching in connection with the religious reform movement of that time, and by the desire of the Unitarians—under whose direction the movement took its final shape—he was induced to enter the ministry. His first pulpit was at Selby, where he went in 1853; thence he went to Doncaster, then to Newchurch, and afterwards to Stockton-on-Tees. His ministerial services were concluded at Sunderland. His active service in our churches as a lay preacher and a minister has extended over a period of about thirty-five years. Mr. Elliott was a man of high moral and religious character. As a citizen he was generous, sympathetic, useful, and courageous to contend against popular vices, and laborious in the promotion of whatever might be serviceable to the locality where his lot was cast. As an advocate of the principles of total abstinence the name of William Elliott will long be remembered. As a minister he was studious, diligent, practical in his teaching, eloquent and powerful in presenting his thoughts before the public. He was a highly capable exponent and defender of Unitarian principles, as his friends in the North of England have had abundant opportunity of knowing. He was a warm-hearted friend, a profound admirer of all good men, a hater of every false thing, and a brave upholder of truth and righteousness in the face of selfishness and falsehood. His zeal in the work of our churches exhausted his strength, and he has been laid aside from active labour for nearly six years.

During this weary time his knowledge of the outer world has gradually diminished; but his heart has clung to the strong and broad foundations upon which, in his best days, he sought so earnestly to lead others to build. The sermons of Dr. Martineau, the prayers of George Dawson and Theodore Parker, and the selection of hymns now adopted throughout our denomination were his constant delight and inspiration. To talk about God, Christ, Heaven, and practical religion was his great joy; and when he could utter no other words than three they were, to the very last, "God is love!" His days of affliction have had their use, as surely as have his days of active service. We see how a child of God can sustain a heavy sorrow, and also how devoted hearts and angelic hands can minister to, comfort and bless the honoured charge which has been committed to their trust.

The following verses "In Memoriam" have been sent for publication:—

Beloved friend! And hast thou left thy tenement of clay?
And is thy body now to dust and ashes turning?
Sad thought! But yet thy soul shall live for aye;
That "lamp of God" shall be for ever burning.
Thy tender loving voice we oft shall miss,
Thy words of greeting and thy parting glance;
But yet we bid our hearts be glad in this,
That thou hast now thy great deliverance.
We see thee still, as in the days gone by,
Teaching, exhorting men to serve the Lord
With holy zeal, and with a single eye,
From love to Him, and not for some reward.
Thou hast not lived and toiled in vain, true heart!
The seed thus cast on fruitful soil shall grow
To full, ripe harvest. Thou hast done thy part,
O good and faithful servant, here below.
Thou'rt gone to purer realms beyond the sun;
The ampler air of Heaven girds thee round:
Thy battle's fought, a noble victory's won;
And now in God thy soul her rest hath found.

ALICE A. LUCAS.

MISS PHILIPS, OF PENMOYLE, CHEPSTOW.

THE parish of Tidenham and the neighbourhood has sustained a heavy loss by the lamented death of its benevolent benefactor, Miss Isabella Philips, of Penmoyle. The deceased lady was the last surviving daughter of the late Robert Philips, Esq., of The Park, Manchester, and of Welcombe, near Warwick. She was in the habit of

spending Christmas away from Penmoyle with her friends, and about a week before last Christmas went to Bath. Unfortunately, it was destined to be her last visit, for when at Bath she was taken ill, and never rallied sufficiently to return to the home with which she has been associated for so many years, but departed on Feb. 4, in the eighty-third year of her age. Miss Philips had a heart to sympathise with her poorer neighbours, and many had cause to bless her for her benevolence and charitableness; but her gifts were not characterised by any ostentation; in fact, it may be said of her that she "did good by stealth and blushed to find it fame." The generous lady was highly respected in and around the neighbourhood, and her death is deeply lamented and regretted. The funeral took place on Thursday, the 7th inst. Amongst those present at the grave were noticed Mrs. Margaret Price, Mr. W. E. Price, Mr. and Mrs. Russell Duckworth, Miss Mylne, Mr. Henry R. Greg, Mr. Arthur Greg, Mr. Tom Greg, Mr. Albert Greg, Mr. Herbert Philips, Mrs. Greg, Mr. Rathbone, and Mr. E. W. Marshall (representing the deceased's brother, Mr. R. N. Philips, of Welcombe, who was not able to be present on account of ill-health).

WE have also been requested to direct attention to the opening services of the church at Chatham, newly rebuilt; see Advertisement.

WE earnestly hope that as many friends as possible will make a point of attending the meeting in connection with Mrs. Hampson's Home next Wednesday, at the Inns of Court Hotel. A statement of the aim and method of the institution will be found in our Advertising columns. There is no form of social work more difficult or more in need of wise sympathy.

IN the Classified List of candidates who have matriculated at the January examination of the University of London forty-seven names appear in the Honours Division, including only one lady; four hundred and nineteen in the First Division, including fifty-eight ladies; and one hundred and forty-two in the Second Division, including twenty-three ladies. Among the last occurs the name of Miss Lilian Talbot, of Channing House, Highgate.

MR. W. A. SOTHERN writes:—Referring to your notice in last week's issue of "The Sixty Years' Diary of a Christian and Political Reformer," at present only in MS., permit me to say that you have inadvertently fallen into a slight error; the same, in fact, as that recently made by the Editor of the *Athenaeum*. My late grandfather, Mr. William Alexander, could hardly be termed "rev." or even a minister. It is true that he was, under penalty, obliged to take out a license for preaching in his own house at Woodbridge, as also he had previously been required to do to enable him legally to keep a school at Yoxford; but he never was a reverend in the technical sense of the term. Indeed, he always earnestly repudiated the assumption of such a style for himself and all other persons, holding this view in common with many of his acquaintances who were Quakers (Bernard Barton to wit).

THE LATE MR. R. T. HEAPE.—At the twenty-third annual meeting of Trustees, held on Feb. 1, 1889, Harry Rawson, Esq., in the chair, it was moved by Joseph Lupton, Esq., seconded by C. W. Jones, Esq., and resolved, "That the Trustees record with deep regret the decease on Nov. 18 last of their friend and colleague, Mr. Robert Taylor Heape, J.P. A liberal donor to the funds for the establishment of the Memorial Hall, he was one of the first Trustees appointed for its management, and always evinced the warmest concern for its usefulness and welfare. His genial companionship will long be missed by the Trustees, who willingly add their testimony to his private and public worth which has been expressed by all who had the privilege of his friendship, and in a manner so honourable to his memory by his fellow-townsmen, to whom, as a diligent magistrate and in countless other ways, he had rendered numerous and invaluable services."

THE CHURCH CATECHISM IN BOARD SCHOOLS.—Recently the School Board of Holme-on-Sea, Norfolk, advertised for a school-mistress, and stated that she must be able to play the harmonium. The applicant who was accepted, on arriving at Holme, found that there was no harmonium in the schoolroom, and, so far as she could learn, there was no intention of getting one. There was one, however, in the church. On looking over the school curriculum, she found, as one of the subjects, the Church of England catechism, which she felt that, being a Nonconformist, she could not conscientiously teach; and accordingly informed the Board that if they were determined to have catechism taught she should feel compelled to resign. The chairman, at the next meeting, moved the acceptance of the resignation, on the ground that the mistress had refused to teach on religious subjects, notwithstanding that she had stated her willingness to teach from the Bible. The result was that her resignation was accepted, and she is now merely completing her three months' notice. The majority of the Board are Churchmen, the vicar being chairman.

The Inquirer.

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LONDON, FEBRUARY 16, 1889.

HUXLEY ON AGNOSTICISM.

THE place of honour in the *Nineteenth Century* is occupied this month by an article of Professor HUXLEY's on "Agnosticism." In it he seems to have determined to settle accounts with his several antagonists, orthodox and heterodox alike. He does so in a spirit that shows he is losing patience with those who differ from him. There is an element of intellectual scorn, as of a superior person castigating those who are hopelessly wrong, running through it. He begins with Dr. WACE, the Principal of King's College, who at the Church Congress, held in October last at Manchester, speaking of the Agnostic, said that if he had no knowledge of the unseen and future world himself, he was rendered without excuse by rejecting the authority which revealed that world to man. Consequently, he was an infidel, an unbeliever, rather than an Agnostic. He went on to say that "it is and ought to be unpleasant for a man to have to say that he does not believe in JESUS CHRIST." To which Professor HUXLEY replies that there is a preliminary difficulty to settle before it can be decided whether a man refuses to believe in JESUS CHRIST. Suppose that a man refused to accept as a fact that the Duke of WELLINGTON spoke the words at Waterloo, "Up, Guards, and at 'em," would that be refusing to believe in the Duke of WELLINGTON? The question then is, Are the Gospels fully reliable in all the details of their story? Do they report truly in every case what was said and done by JESUS? In order to test this scientifically, the Professor takes the story of the casting out of the demons from the man into the swine, as given in the fifth chapter of Mark, to use his own words, "to the great loss of the innocent Gadarene pig owners." He declares that "everything we know of physiological and pathological science" leads him to the certain conviction that the phenomena called possession are as purely natural as those which constitute small-pox. The belief in the stories of demonology found in the New Testament is but the survival of a once universal superstition, and in proportion to the intelligence of a community are they rejected as facts. He goes on to examine the account of the exorcism, and to show how words and actions are ascribed to JESUS which imply that he had the belief of the age in these ideas, and that in the exercise of his own power to expel the demons from the bodies of men. But if there are no such beings they could never have been cast out, and the story cannot be true. Either JESUS said and did what is attributed to him or he did not; if he did, the authority of JESUS on matters connected with the unseen world is roughly shaken; if he did not, the blow falls upon the authority of the Synoptic Gospels. He asks what is known of the originator or originators of the three-fold tradition that we should allow their mere statement to outweigh the counter arguments of humanity, common sense, and exact science, and so imperil the respect which we all should be glad to be able to render to their Master? Absolutely nothing, is his answer. He declares his total disbelief in this Gadarene story, and of all the other stories of demoniacal possession in the New Testament. Having thus taken the ground from under the feet of so-called Christian Agnostics, by leaving them no possible standing ground, he next turns on those who call him infidel, and demands to know what is a Christian? and who has authority to decide what Christianity is? He parades the various isms and doctrines of Christendom which are mutually destructive of each other, and calls up the mischiefs recorded in history which the notions accepted from the New Testament have done.

Our impression is that here the worthy Professor has overdone his part. If we take for granted that the stories of demonology recorded in the New Testament are not history in the sense of their being literal facts, and it be freely acknowledged that they are fiction, may we not accept them as parables, and see in them store-houses of ideas that reveal principles of the highest importance? Even *ÆSOP* is an essential help in aiding us to understanding the ideas of the ancients; and though no wolf ever spoke, or any lamb or ass uttered articulate human speech, men had the ideas ascribed to them, and believed in the morals they repre-

sented. He who can strip the husk from the kernel may easily win seed principles that will enrich his thought, and guide his life to noble issues. And so far from its being all but impossible to disentangle essential Christianity from the mass of other matters in the New Testament the Professor himself achieves what amounts to a partial success in doing so. It is true he calls it "the bright side of Christianity," but is not the bright, the higher side of every faith, substantially what constitutes and makes it what it is? It is, he says, "That ideal of manhood, with its strength, its patience, its justice and its pity for human frailty, its helpfulness to the extremity of self sacrifice, its ethical purity and nobility, which apostles have pictured, in which armies of martyrs have placed their unshakable faith, and whence obscure men and women like CATHERINE of Sienna and JOHN KNOX have derived courage to rebuke Popes and Kings." Surely a faith of which this can be truly said does not need a belief in miracles, which detracts from the sacredness of Nature and the sure providence of GOD, nor in the literal truth of demon stories—it can stand by its own strength, and shine by its own light, when the times of pre-scientific ignorance have gone by.

With regard to the character of CHRIST, which has been the most quickening element in Christendom, we need not shrink from acknowledging that he was sometimes mistaken in his notion of things. He was partly the offspring of his age, and from its mental atmosphere he could not escape. But holiness is not infallibility, and a person may be absolutely truthful and mistaken at the same time. Time, observation, and study enlightens ignorance, but they do not necessarily purify and uplift the character; sincerity is not in the intellect, but in the will, and there may be equality of rectitude of spirit with difference in knowledge and power of perception, and clearness of understanding. The Professor complains of the difficulty of "defining the grand figure of JESUS as it lies in the primary strata of Christian literature." Perhaps if the ablest theologian that ever existed undertook some of Professor HUXLEY's tasks he would find them not only difficult, but impossible, because of the different faculties which they require, and which in each thinker has to be developed by long years of exercise. Surely the gracious, loving, holy, self-sacrificing soul, in close and conscious communion with the Father of all, stands clearly enough to the eyes of all for love, reverence, and emulation.

But we must hasten on, lest we be drawn away from our immediate object. Dr. WACE's saying that the Agnostic called himself by that name rather than by his own true name, Infidel, leads the Professor to give an account of how the term arose, he himself being its originator. He has told the story before, but he repeats it for obvious reasons. It seems that his mind is so constituted, his mental faculties are relatively so developed in their interaction, that he is naturally sceptical. He holds with KANT, too, that "the greatest, perhaps the sole, use of all philosophy of pure reason is after all merely negative . . . and instead of discerning truth has only the modest merit of preventing error." With this predilection of mind when he reached intellectual maturity he began to ask himself whether he was Theist or Atheist, Idealist or Naturalist, or Freethinker, and he came to the conclusion that he had neither part nor lot with any of them excepting the last. After a time he became a member of the Metaphysical Society, to which many of the leading minds of the time belonged, and he found that they were each and all *ists* of some kind. He himself was like the proverbial fox without a tail, and he took thought and fitted himself with one by calling himself Agnostic. As the inventor of the term, what, then, does he mean by it? Thus in his own words he expresses it: "Positively in matters of the intellect follow your reason as far as it will take you, without regard to any other considerations. But, negatively, in matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the Agnostic faith." It certainly has the merit of brevity, but we need to know what is meant by the terms "demonstrated" and "demonstrable" in order to clearly understand it, for what one person may deem as proof another will reject as such. But, on the face of it, it seems to be an excellent rule of faith for a scientific man; but we do not live by science alone, and it applies to only one part of man's nature, the intellect. For the thinker who is investigating history, for the scientist who is probing into the ways of nature, it is a rule that is all sufficient; but for man in practical life, amidst his manifold relations with his fellows, for him whose pulses beat with the speed of madness in the presence of the objects of passion, or desire, it has no guidance. It requires a calm temper for its application, and carried to its full length it will lead to that paralysis of will Mrs. WARD embodies in Langham in the pages of "Robert Elsmere." Men ordinarily need other prompting than that of mere mental creation.

If experience be any guide the facts of the soul are as real as those of the body ; and that principle of life which includes and explains the greatest number of facts, and which meets the most difficulties, best answers the purpose of life. As man is more than intellect that system which deals with only part of his nature is insufficient, since the moral and spiritual faculties are unprovided for. Professor HUXLEY, however, seems to think that to provide for the intellect is enough, and he holds that there are people who imagine that they have gained a knowledge of things that are beyond the reach of man's mind. He himself is sure that he knows nothing of them, and that the problems relating to them are invaluable. As no friendly spectre has yet offered his guidance he is minded to go on through this tangle of a life without reference to them until he comes out at the other side, or finds that it has none. Does this mean that life has no object beyond its being lived ? Surely, at the end of strenuous years in which a noble character has been built up, it will not fade away like the baseless fabric of a dream, and be as if it never had been ? This will tend to put self-sacrifice and self-gratification on the same level, as far as issues go.

The Professor deals briefly with the Agnostic creed which Mr. LAING furnished Mr. GLADSTONE, and then turns on Mr. FREDERIC HARRISON's article, the "Future of Agnosticism," and gibes at times in a merciless manner, even going the length of mounting the tripod of the prophet, and describing Positivism as BUNYAN'S Pagan and Pope rolled into one. All he says of Positivism is deserved. The Positivist is an anomalous being ; he seems to be kindled into devotional fervour, paying to GOD the loftiest compliments, and then he scoffs at the idea of spiritual being real. He worships Man, seeming to think that a capital letter will condone a wretched idolatry. But we have come to the end of our space, and we will conclude by saying that we do not think that we need fear that Agnosticism will become a gospel for the many. As to those few to whom it will be acceptable, they will be those who formerly would have sought peace from the buffetings and bewilderments of baffled thought in the Church of Rome, but who now will seek it in the belief that all beyond the senses and the intellect are simply illusions. W. M.

SPECIAL ARTICLES.

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THE ORIGIN OF THE SYNOPTICAL GOSPELS.

NOTES OF LECTURES DELIVERED AT ESSEX HALL BY PROFESSOR J. E. CARPENTER, M.A.

IV.—THE MESSIANIC IDEA.

IN opening the subject of the evening the lecturer once more referred to the moulding and transforming power of great imaginative conceptions ; the presentiments of Socrates by Xenophon and by Plato showed it on philosophical lines ; of the Hebrew monarchy in the books of Kings and Chronicles on the lines of the Levitical cultus ; of the person of Jesus in the Synoptics and the Fourth Gospel on theological lines. What was the dominant idea, the shaping form, of the Synoptics ? Undoubtedly, the Messianic conception ; and this was the theme of the Apostolic preaching described in the Acts, as it was also the basis of the teaching of Paul. How far did this theory rest on current popular belief ?

The lecturer then sketched briefly the roots of the idea in ancient Hebrew prophetic thought. It was founded on two great elements of faith : (1) that Israel was the people of God, and (2) that God in His faithfulness would enable it to realise its high destiny. Hence sprang a further twofold idea : (1) that Israel must be purified, even by repeated chastisement if need be ; and (2) that it would be the medium of spreading the true religion among the nations. Under the monarchy this was to be accomplished beneath the rule of a righteous king ; after the fall of the dynasty of David, the song at the restoration was "Yahveh is King." With the era of the Maccabees and the composition of the book of Daniel, the hope received fresh impetus, and a long list of books bore witness to the successive forms which it assumed in Jewish circles. To these was, perhaps, to be added the book of Revelation ; it had been recently made at least possible, if not probable, that this was originally a Jewish Apocalypse, to which (as to Enoch, the Sibyl, and 4 Esdras) considerable additions had been made by Christian hands.

The chief elements in the expectations of the time, as indicated by this literature, were then briefly described. The present and the future were divided into two ages, the "age that now is," and the "age which is to come." The difference was one of time, however, only, and not of place. The approach of the coming age would be marked by signs of natural and social convulsion, in accordance with the ancient idea of a sympathy between man and his environment ; on the one hand, in the skies, eclipses, cloud-battles, stars wandering,

and on the other, on earth, drought and failure of crops, wars and crimes ; while Elijah, or Jeremiah, or Moses and Elijah, might appear as forerunners. "The Kingdom" had two different aspects in the language of the day. One was inward, as when a believer who recited the holy formula, "Hear, O Israel," &c., was said "to take upon himself the kingdom" ; the other outward, a positive reign of the Almighty, as was pictorially represented in Rev. iv., or xi. 15—18. The divine power might realise itself on earth through the prophets as judges and just kings of mortals ; or through the reign of the saints ; or through a single sovereign of the house of David ruling in righteousness. Then the heathen enemies would be overthrown ; some of the Gentiles might be converted ; the dispersed tribes would be restored ; the ancient city—Jerusalem—would be renewed, and glorified with a new temple, or it would descend as the ideal city which had existed in divine thought from the beginning, and its temple would be the Lord himself. The "great judgment," "the last judgment for all eternity," would then take place, the scene being the judgment valley at Jerusalem. The connection of Messiah's reign with the judgment was not very clear ; but it could not be said that there was any fixed or coherent Messianic doctrine. With the judgment was connected the belief in "the resurrection" ; the wicked would be cast into Gehenna, and the righteous exalted to shine like the stars.

Traces of these expectations were to be met with at every turn in the Synoptics. The theme of John's preaching was that the kingdom of heaven was at hand ; the first preaching of Jesus was said to have announced the same great change. Most of the accessory circumstances were more or less clearly represented in the first three Gospels, and a number of passages were examined dealing with the division between the two ages, "this age" and "the age to come ;" the signs of commotion in heaven and on earth, which would mark "the end or consummation of the (present) age" ; the way to inherit life in the coming age (or, in our misleading English rendering, "eternal life") ; the regeneration, or renovation of nature and renewal of Jerusalem ; the resurrection, and the day of judgment, with its consequent destiny for the evil and the good.

Most important, however, was the connection of the Messianic idea with the person of Jesus. It was not then the time to discuss how far he claimed to be the Christ ; it was enough to point out the forms under which the idea was presented in the existing Gospels. (1.) The term Son of David was at once intelligible and was undoubtedly an element of current Messianic language. It was derived from the Prophets ; it was taught in the Rabbinic schools (*e.g.*, Mt. xxii. 42) ; and it was readily applied to Jesus in the crowds among whom he moved, *e.g.*, by the blind beggar at Jericho, or the people at his entry into Jerusalem. (2.) The term "Son of God" was much more difficult to trace to a satisfactory source. It did not appear in any pre-Christian Messianic literature ; and it was noteworthy that it was never used by Jesus himself. It was implied in the Baptismal Voice ; it was used by the devil in the Temptation, and by the demoniacs ; it was solemnly employed by Peter (at least, in Mt. xvi. 16) in affirming Jesus to be the Messiah ; and it was made the ground of accusation against Jesus at his trial. It had been suggested that it had been adopted into the church from the Christology of the Apostle Paul ; but its use in the Gospels seemed to imply its existence as a part of contemporary notions. In ancient times Israel had been regarded as Yahveh's son, Ex. iv. 22, Hos. xi. 1 ; then the sovereign had been so designated, 2 Sam. vii. 16. This language found a parallel in the inscriptions of the Egyptian sovereigns, *e.g.* Rameses the Great, who was addressed by the deity in these terms : "I am thy Father, I have begotten thee like a god," &c., and replied, "I am thy son, thou hast put me on thy throne, thou hast made me after the resemblance of thy person, I shall answer by doing all the good things thou desirest." So the Hebrew poet, speaking in the name of the king, declared "Yahveh said unto me, 'Thou art my son, this day have I begotten thee.'" So Messiah, the representative of the people of Israel, would be God's son. (3.) Another term into which was infused a Messianic sense, was "Son of Man." In the Synoptics Jesus was repeatedly represented as using it of himself. Many of the sayings which seemed most characteristic, embodied it, "the Son of Man came to seek and to save that which was lost," "the Son of Man hath not where to lay his head," &c. But there was another group of sayings in which the term seemed to have quite a different significance ; those, viz., which described the Son of Man as coming in the glory of his Father, with the holy angels, and in the clouds of heaven. Here the term Son of Man seemed to imply (in connection with "the Father") the other term "Son of God." The origin of the first of these two uses could not be traced with certainty, and it might well be that the meaning attached to it by Jesus was original and unique. In the usual terminology of the Old Testament "Son of Man"

would mean mortal man. In this signification it was used in Ps. viii., though this was applied Messianically by the Apostle Paul in 1 Cor. xv. 27, and had, perhaps, been so understood in the Synagogue. In the Book of Ezekiel it was employed upwards of ninety times in a kind of prophetic sense. The second group of passages (e.g., Mark viii. 38, xiii. 26, xiv. 62, with parallels) were no doubt founded on the language of Dan. vii. 13-14. There, however, it was plain that in the original the "Son of Man," or human form, was a symbol or emblem, corresponding to the four brute beasts which had preceded. The four beasts denoted four successive heathen empires; the human form, as the explanation showed, vv. 17-18, 22-27, denoted the kingdom entrusted to the saints. But the passage was undoubtedly appropriated by the Messianic expectation, and was so interpreted both in the Synagogue and in the Church.

Here, then, were all the elements of a great idea ready to work upon the tradition. Could they be said to have really been active factors in shaping it? The lecturer proceeded to give an instance in which this could be seen beyond dispute. The Book of Enoch contained a description of the heightened fertility of the earth, and the increased productiveness of vineyard and cornfield. In the Apocalypse of Baruch this was still further magnified in the delineation of the vine which would bear a thousand branches, each branch a thousand clusters, and each cluster a thousand grapes. Now Irenæus quoted from Papias a saying of Jesus in which this portrayal was carried into even more monstrous detail. Papias was called the hearer of John, and John was described as "the disciple of the Lord." Papias went on to relate that Judas inquired how this could come about, and Jesus replied, "Those who come to these times shall see." Here a passage from a book of current apocalyptic prophecy (later than Jesus) was ascribed to the Master; its exaggeration was still more exaggerated, an incident was created to show the kind of disbelief it would excite, and this was attributed to Judas; and a reply was then invented for the teacher. And then the whole was assigned to the traditions of the first generation of the "disciples of the Lord." If this had gone on in the traditions not now incorporated in the Gospels, why could it not have taken place also within the Evangelic narratives?

Finally, the speaker referred to two clear instances in which pious imagination had influenced later legend. Relating how Thomas of Celano described the babe Jesus awakening in the manger of Francis of Assisi, and added "even so did Francis awaken his image in the hearts of men," the lecturer sketched the accretion round his personality of a whole series of parallels to the life of Christ from birth to death. And if it were alleged that these were simple cases of conformity to a pre-existent historic type, then they might study the very remarkable counterpart of the development of the legend of Gotama Buddha. The origin of the theory of the Buddha could not be at present traced with the same clearness as that of the Messiah. But it was clear that there was a current expectation in the valley of the Ganges that a Great Being would appear, who would either become a Universal Monarch, ruling in righteousness, or (if he adopted a homeless life) the Perfectly Enlightened Teacher of Gods and men. This expectation was again and again said to be founded on the ancient Scriptures. The theory was applied to Gotama, son of Siddhodhana, Raja of Kapilavattu. The discourses constantly represented him as receiving the disciples of some eminent Brahman, who sent two or three of his followers to ask the very question ascribed to John in the Gospels, "Art thou he that should come, or do we look for another?" The disciples were converted by his instructions, or discovered that he possessed the proper marks, and in due time their teachers were converted too. The whole of Gotama's career as a Teacher was related under the influence of this conception, his attainment of Buddhahood, his victory over the Tempter, his first preaching, the calling of his disciples, their mission as preachers, and the foundation of his Order. And to this was afterwards added his Miraculous Conception, and the beautiful story of the Nativity; the Sage's prophecy on his name-day; his temptation; his miraculous powers, and a kind of transfiguration shortly before his death. Here was a complete parallel in the transformation of a historical personage into conformity with an ideal type. That process could be traced also in the Gospel stories.

CLOSED CHAPELS AND MINISTERS WITHOUT CHARGE.

NOTHING is more deceptive than figures—except facts, according to a well-known saying. And certainly the conclusions that are often drawn from both figures and facts are equally misleading. "A Candid Friend," who in the *Inquirer* of Feb. 2 points out several mistakes in that remarkable production, the *Unitarian Almanac*, is himself led somewhat astray in the inferences he draws from its figures. He

notices the increasing number of vacant pulpits, and also of ministers without charges. "Of the former there are thirty-five, of the latter eighty-seven." He seems to wonder that some of the 87 unemployed do not minister to the shepherdless 35. But what inducement is there? Many of the 35 are gone beyond hope of salvation. *Stat nominis umbra*. Of some of the fine old Presbyterian chapels in the West of England and elsewhere it can scarcely even be said that these are even *rari nantes in vasto gurgite*. The congregations have died out, and the funds of our various societies have been wasted for years in fruitless efforts to revive them. The list of closed chapels, we are told, has grown from ten in 1888 to nineteen in 1889. As a matter of fact, most of them have all been dead for years, and ghastly services have been conducted in them by the ghosts of living men. It is time to recognise the plain fact that many of these chapels have long been so much dead weight, kept open simply because their small endowments have been useful to some worthy men who have failed in other occupations. We sometimes talk in a loose way at our denominational meetings of the influence exercised by these moribund congregations as centres of light amidst the surrounding orthodox communities and the spiritual homes of the faithful few. Those who are better acquainted with the history of some of them know that the influence they really exercise is *nil*, that sometimes their very existence is a scandal and offence, and simply brings local disrepute on the denomination with which they are professedly connected.

But what of the 87 ministers "without charges?" Our "Candid Friend" thinks that of this large number there must surely be "35 able-bodied men fit and anxious for service." There is a latent assumption that the 35 able-bodied men are not already engaged in active service. Let us look at the figures a little more closely with the help of a tolerably wide knowledge of our ministry.

In the first place, four must be deducted from the list who have settled with congregations since the beginning of the year; and one who has lately died—the Venerable Robert Shenton, of the Peak. Secondly: No less than 51 are superannuated and invalided, nearly all of whom are permanently incapacitated from active work in the pulpit. But among this number we find such names as those of Dr. Martineau, J. H. Thom, R. L. Carpenter, C. Corkran, G. Vance Smith, H. Solly, and R. R. Suffield, who in various ways are still rendering splendid service to the liberal cause in religion. Thirdly: Eighteen ministers are engaged in other work as professors, teachers, lecturers, and secretaries. Our "Candid Friend" himself would readily acknowledge that such men as Professors Estlin Carpenter, Drummond, and Upton, Mr. Ierson, the Undergraduate Secretary of the British and Foreign Unitarian Association, Mr. F. H. Jones, the Librarian and Secretary of Dr. Williams's Library, Mr. Marshall, the Secretary of the Presbyterian Board, Mr. A. W. Worthington, one of the Secretaries of the Sustentation Fund and of the National Conference, are by no means inactive in a kind of work which has a very close connection with ministerial service.

There remain out of the 87 exactly thirteen, and not "35 able-bodied men fit and anxious for service," most, if not all, of whom are already engaged in frequent ministerial duty, and will probably be settled when vacant congregations can be found to appreciate their services. There appears, then, to be no immediate danger of over-crowding our ministry, especially if our Churches are wise enough to adopt one of the best features in Dr. Martineau's Organisation Scheme, and recognise as ministers none but those who have received regular training, or in other ways have proved that they possess adequate qualifications for the sacred office. Whether it is wise to introduce into our ministry lay-preachers who possess scarcely any other qualification than a glib utterance and a very imperfect knowledge of their own language; or to receive without careful inquiry converts who, to say the least, have not always been brilliant ornaments of the denominations they have left, and who come to us without any following,—these are questions which open up too many personal considerations for public discussion. But it is significant that leaders among us are beginning to feel dissatisfied with the state of our ministry, and are taking to heart certain warnings which the present writer had long endeavoured to impress upon his co-religionists.

SEXAGENARIUS.

UNITARIAN LECTURES AT CAMBRIDGE.

WE have already reported two lectures delivered by Professor J. Estlin Carpenter at Cambridge with a view to bringing Unitarian views of the Bible before the undergraduates of the University. The first of the two further lectures, illustrative of Unitarianism, was delivered in the small room of the Guildhall on the 1st inst., under the presidency of Sir Roland K. Wilson, Bart. The audience numbered between seventy and eighty, and included a larger proportion of undergraduates than on previous occasions.

The lecturer was the Rev. Dr. Crosskey, who chose for his subject

"The Christianity of Christ." We regret that we can only give here the barest outline of his very valuable discourse.

Having defined the Christianity of Christ as his own personal religion, *i.e.*, the disposition of the soul towards its Maker which Christ deemed the divinest, the lecturer examined several other suggestions, as what constitutes true Christianity. Some would say it is "to believe in Christ." But Christ's own religion could not be resolved into self-worship.

The admission of the substantial accuracy of all the contents of the Bible is required by some as a condition of discipleship; to harmonise (as the phrase goes) science and revelation; to show that Moses is the author of the Pentateuch; to defend the antiquity of the Book of Daniel; to contend for the literal fulfilment of an alleged prophecy, are regarded as services to Christianity. What have such questions to do with his religion? Even supposing Christ appealed to the witness of the prophets, and accepted the Book of Jonah as an accurate narrative of events, his teachings concerning the character of God and His commandments are not affected. It is not necessary to regard Christ as infallible in order to worship the God he worshipped and obey the commandments he obeyed.

Again, it is urged, no passage in the New Testament can be challenged by a Christian. But there were surely Christians before a word of the New Testament was written. The first teachers of Christianity had no authorised version of Christ's words to carry about in their hands, and they established his religion in the world. Every passage in the Gospels is not of equal religious value, and some passages—such as the genealogical tables—have no religious significance at all.

Is the belief that Christ worked miracles essential to Christianity? Granting it proved that Christ did work miracles, this taken by itself gives no information at all concerning His personal religion. It would show that He possessed strange power, not what He revered. Belief in a miracle is not a religious act at all—it depends upon evidence. If one miracle can be shown to be manifestly legendary, sufficient doubt is thrown upon the others to justify the non-insistence upon the acceptance of them as articles of Christian faith. The events recorded in Matt. viii. 28—30 can never have occurred. The vague explanation that "possessed with devils" means lunatics will not suffice—the devils in the two men are represented as real beings, holding a conversation with Christ, and driven into a herd of swine. When Christ describes the fundamental principles of His religion—the great commandments—He dwells on matters with which belief in miracles has neither any intellectual, moral, nor spiritual connection at all. The love of God and man can, as a matter of fact, abide within the hearts of many who see no sufficient evidence to prove that the Master who taught them their religion walked upon the waves, cursed a barren fig tree, or cured any other diseases than those of the soul.

Do doctrines such as the Trinity and the Atonement constitute an essential part of the Christianity of Christ?

Appeal may be made to the Sermon on the Mount—according to its teaching, the Kingdom of Heaven may be possessed, men may obtain mercy, be filled with righteousness and see God, without any profession of faith in the Trinity and Atonement. In the Lord's Prayer forgiveness of sins is spoken of without any reference to an atoning sacrifice.

What religion is left when these various elements are excluded? Isolated texts cannot furnish a true reply. Theological propositions deduced by combining together this saying and that can give no guidance. Fragmentary passages torn from their context cannot be converted into essential doctrines. The religion of Christ Himself must be formed in that kind of faith in God and in those conceptions of His requirements which shine with clearest light through the whole record of His words and works. The teachings in which He reveals His supreme convictions and affections stand out like sun, moon, and stars in the sky. In the very heart of the Gospels we find the sublimest religion known upon earth. God and man must be loved. The sign of love is obedience. Forgiveness of sin is to be won by its abandonment. There is no necessary evil. The Kingdom of Heaven may be established upon earth. Man may be "one" with Christ and God.

Having dealt with some practical applications of Christianity in social affairs, the lecturer combated Mr. Gladstone's argument that the Christian type of character is the product and property of the Christian scheme, *i.e.* (as he states) of the doctrines of the Thirty-Nine Articles. Dogmatic theology and the spiritual power of Christianity have no life relationship and are not cause and effect. The creed of the Homoeousians was adopted at a council at which those bishops who refused to adopt it were threatened with loss of their places, and stands in no vital relationship to the Sermon on the Mount. What have the beatitudes to do with the creed of the Homoeousians? No

human being can receive fuller blessings or have higher aims than those there described. In the life Christ lived—in its inner spirit—is to be found the root which has brought forth the blossom of Christian civilisation.

Is this a Christianity without Christ? On the contrary; it is the Christianity which unites our hearts and souls with Him in the closest communion. To those who accept it, Christ is as "the smile of God which has changed the world."

CENTRES OF SPIRITUAL ACTIVITY.

SHINTOISM.

MRS. ISABELLA L. BISHOP, a lady who, under the name of Miss Bird, is well known as a traveller in Japan, lectured on the subject of Shintoism at South-place Institute last Sunday.

Shintoism, she said, was not a religion in the highest sense of the word. It has come to be the most frivolous of superstitions, ready to vanish away, but deserves notice as being up till to-day the national religion of the Japanese, one of the most acute, progressive, and materialistic peoples on the face of the earth. Scholars hesitate to decide whether Shinto is or is not a genuine product of Japanese soil. The word Shinto is of Chinese origin. By it is meant the religion which was found spread over Japan when the Buddhist propagandists arrived in the sixth century A.D., and which, at the restoration of the Mikado, the so-called "spiritual Emperor," to power in 1868, became the State religion, or Established Church. By the term "Pure Shinto," as exhibited in the Shrines, is meant the ancient faith as distinguished from the mixture of it with Buddhism and Confucianism, which encounters the traveller everywhere in the shape of gaily-decorated lacquer temples swarming with highly-coloured and grotesque divinities carved in wood.

Shinto has three mythological periods, in the third of which Amaterasu, the Sun goddess, was supreme. This divinity, finding that Japan was disturbed by the unending feuds of the earthly gods, among whom Okuniushi, their earthly ruler, could not keep order, despatched Ninigi, a heavenly god, to Higa, in Central Japan, and compelled the incompetent deity to resign his rule, being allowed the easier task of ruling the *Invisible*, while Ninigi and his successors, the Mikados, have continued to rule the *visible*. The struggles for supremacy between the gods and their offspring continued to afflict the *visible* till B.C. 660, when Jimmu Tenno, the fifth in descent from the Sun goddess, overthrew the rebels, subjugated a large portion of the main island, and settled there with his warriors. This legendary event is the dawn of Japanese history, and the starting point of Japanese chronology. April 7 is fixed as the anniversary of Jimmu Tenno's ascension to the throne; he is worshipped in a thousand shrines, and from him the present Mikado claims descent through 120 Mikados. The "divine right" extends yet further back through five generations of terrestrial gods, and seven of celestial to the great Sun goddess, from whom he inherits the Japanese regalia, the mirror, the sword, and the stone. The Mikado is the lineal descendant of the gods; nay, he is himself a god, and his palace is a temple. His heavenly origin has been, through all historic days, the foundation of Japanese Government, and it and the duty of unquestioning obedience to his commands have been the highest of Shinto's dogmas. The Mikado reigning between 97 and 30 B.C. was a reformer; he called on the people to worship the gods, performed a symbolic purification for the nation, built special shrines, removed the mirror, sword, and stone from the palace to a shrine built for their custody, and appointed his daughter their priestess.

In the middle of the sixth century A.D., as is supposed, a great tide of religious change passed over Japan which has never wholly ebbed, for Buddhist missionaries from the Korea proselytised so successfully in high quarters that a decree was issued in the eighth century ordering the erection of two Buddhist temples. The singular supremacy of Buddhism, however, is due to a masterstroke of religious policy achieved by a Buddhist priest, Kôbô-daishi, who, in the ninth century, in order to gain and retain a hold for his creed over the mass of the people, taught that the Shinto gods were but Japanese manifestations of Buddha, a dogma which reconciled the foreign and native religions, and gave Buddhism the ascendancy for several centuries over both Shinto and Confucianism. Buddhism was supplanted about two centuries ago, in the minds of the educated, by the Chinese philosophical system of Choo He, which in its turn is being displaced by what is known in Japan as the "English Philosophy" represented by Mill, Herbert Spencer, and others.

Buddhist and Shinto priest frequently celebrated their ceremonies in the same temples; the distinctive feature of Shinto—the absence of idols, effigies, and other visible objects of worship—disappeared, and the temples became crowded with wooden images of the Shinto "hero-gods" alongside those of Buddha and his disciples, only a few Shintoists retaining the simplicity of their ancient faith. In the

eighteenth century an attempt was made by a few learned men to revive "pure Shinto," and adapt it to those cravings of humanity which Buddhism had partially met; but it failed. At the restoration of the Mikado to temporal power, in 1868, Buddhism was practically disestablished, and Shinto reinstated as the State religion, owing to its value as a political engine; but it was impossible to reintroduce its long-abandoned usages alongside of Western civilisation, and the number of those who regard its divinities with anything like religious reverence is very small.

Three thousand and seven hundred gods are known to have shrines. Each hamlet has its special god as well as each shrine; and each god has his annual festival or merry-making, while many have particular days in each month on which people visit their shrines. Every child is taken, a month after birth, to the shrine of the district in which he is born, and the divinity of the shrine is thenceforward his patron. On certain occasions the priests assemble in the larger temples, and chant words to an execrating accompaniment. But this is in no sense "public worship"; and worshippers were seldom, if ever, admitted within Shinto temples. The god is supposed to be present in the temple dedicated to him; and the worshipper, standing outside, by pulling the cord of a metal bell attracts his attention. The act of worship usually consists in clapping the hands twice, and making one or two hasty genuflections. People make pilgrimages of several hundred miles to the most celebrated shrines to do no more than this, and cast a few coins in the temple threshold. The festival days of the gods of the larger temples are occasions of much gaiety and splendour, being celebrated by music, dancing, and processions, and on gorgeous cars are borne sacred emblems. At the dances a maiden dressed in white, and bearing a wand in her hand, appears. The modern Japanese are ignorant both of the meaning and history of nearly all the public Shinto ceremonies.

Speaking as one who had travelled for many months in northern Japan, the lecturer said that the religion was as easy and unexact in private as in public life. It has no penances, no deprivations, and no frequent and difficult observances. Certain ceremonies, however, were invariably alluded to. In every Shinto house there is a Kamidana, or "god shelf," on which is a miniature wooden temple, containing tablets, whereon are written the names of the gods on whom the household place their trust, also monumental temples with the names of ancestors and deceased members of the family. Fresh flowers, especially the Japonica and "rice beer," are offered there, with a minute portion of boiled rice. Small lamps are lit at sunset in front of these shrines. Forms of prayer have been published, and as late as 1873. It is regarded as enough to frame a *wish* without uttering it; and most Shintoists content themselves with turning to the sun in early morn, rubbing their hands slowly together, and bowing. The "Directory for Prayer" enjoins washing of the body and turning to the province of Yamato, which contains the shrines of Ise. One of the most enlightened Shinto prayers runs "from a distance I reverently worship with awe before the god and goddess of wind. . . . I say, with awe, deign to bless me by correcting the unwilling faults which I have committed, by blowing off and clearing away the calamities which evil gods might inflict, by causing me to live long." It may be remarked that Shinto, unlike most systems, does not inculcate the practice of any form of bribery with the view of securing the good will of the gods.

The priests may be regarded as paid officials of the Government. Till recently, the Department which dealt with the affairs of the earthly and heavenly gods had precedence of all others; but in 1877 it was made a sub-department of the Ministry of the Interior! Bands of pilgrims are continually making their way to Ise, in the province of Yamato, in Central Japan. This "pilgrimage" is a holiday, a prolonged picnic, a vast merry-making. The two temples of Ise are the cradle of Shinto. The Ise deities are at the head of the national Pantheon. The credulous peasant cannot yet feel safe without the Ise charms.

The impression produced by a visit to Ise by those who have made the deepest researches is, that there is "nothing," and that all things lead to "nothing." The leading idea of Shintoism is a "reverential feeling toward the dead, and imitation of their worthy deeds;" but it gives no answer to any inquiry respecting the future state, although there is a vague belief in the immortality of the soul. The best that can be said of the Shinto gods is that their worship has never been associated with bloody sacrifices or cruel or immoral rites. Shintoism had no ethical code. It is, therefore, unlike the lofty teachings of Christianity, that "pure religion is . . . to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

MITHRAISM.—Mr. John Robertson, of whose lecture at South-place Institute an abstract was given in our last issue, writes:—"Will you

permit me to say that the writer of the report of my recent lecture on 'Mithraism' at South-place has inadvertently conveyed an erroneous notion of a good deal that I said. I know he was painstaking, as he came to me for the spelling of some names; but he had a very difficult task, and his attempt to cover the ground of the discourse as fully as possible has led to his crediting me with a number of crude and inaccurate statements which I did not make. Such propositions as that 'it was charged against the Christians of the third and fourth centuries that they immolated their own children,' that 'at Easter a search was made for the body of Mithra,' that 'he was extolled by Zoroaster,' and that 'the ignorance displayed by modern scholars on the subject was very great,' with many others, are far wide of what I really said, and extremely misleading. I therefore beg those of your readers who are at all interested in the subject to wait for the publication of the lecture before forming an opinion as to my treatment of the facts." [It should be explained that the outlines of these lectures have to be very closely condensed from matter occupying sometimes over an hour in delivery. We endeavour to secure them against serious error by submitting proofs to the lecturers whenever possible. Unfortunately, this could not be done in the case referred to, and we can only express our regret to Mr. Robertson, and insert his courteous letter as requested.—Ed. *Inq.*]

NOTES AND COMMENTS.

—o—

It is said that the Local Government Board refused the other day to confirm an appointment of a respectable couple as master and matron of the Festiniog Workhouse because the man had married his deceased wife's sister.

THE REV. JOHN McNEIL's pastorate of Free Mc'Crie Rexburgh Church, Edinburgh, rendered vacant by his removal to London, has been offered to the Rev. J. Robertson, of the Free Church, Stonehaven. This is the gentleman whose extraordinary utterances have been recently criticised by our minister, the Rev. A. Webster, of Aberdeen.

DINNER-TABLE collections among the Wesleyans on Christmas Day in aid of foreign missions amounted to £5,000.

THE *Methodist Recorder* remarks that Professor Huxley's article in the *Nineteenth Century* "is undeniably readable, but we cannot advise anybody to read it. Not that it is at all liable to imperil anybody's faith in Christianity. Quite the reverse."

ACCORDING to the opinion of many temperance men, moderate drinkers make a poor figure when denouncing drunkenness. Many a laugh has been raised by quoting their alleged hesitations and qualifications. But even more funny is it when the Sunday papers begin to denounce the *New York Herald*. The *Weekly Dispatch*, for example, wishes us all to join in denouncing the Sunday issue of that paper. Meantime it admits that it has a Sunday edition, it points out that all the Monday papers involve Sunday work, but then gives this crushing argument:—"But with us if you work seven days you get seven days' pay. In America the idea is to give six days' pay." Should not the free Sunday be left for defence to some advocate who can afford to raise higher issues than the higgling of the market? The list of protests by eminent men published in the *Pall Mall Gazette* sufficiently indicate English opinion concerning the American innovation. In any case English journalists need not follow suit.

THE *Jewish Chronicle* briefly reports a lecture by Dr. M. Gaster on the Apocrypha of Jeremiah. Among other legends related was that of Jeremiah's faithful friend Abimelech, who was spared the sight of the destruction of the Temple by being sent into a sleep for seventy years. The legend then describes the destruction of the Temple and the awakening of Abimelech, who was believed to be perpetrating a sorry joke when he told a man that he had seen Jeremiah that day, and who on the other hand thought that his informant was out of his mind when he said that Jeremiah had been in captivity for seventy years, till at last it dawned upon him how long he must have slept. The lecturer said that in Russia and Roumania persons who pass sleepless nights are in the habit of praying that God who gave Abimelech seventy years' sleep will give them the blessing of sleep for one night.—The same paper announces among foreign theological works, "Der Prophet Jeremia v. Anatot," by K. Marti, and "Der Griechische Einfluss auf Prediger, und Weisheit Salomos."

In a note of three lines long last week we incidentally said that Dr.

Samuel Kinns' work on "Moses and Geology" had been severely criticised. Dr. Kinns has written us a long letter, desiring us "to correct the wrong impression we have produced." It depends upon what is to be understood by "severely." Dr. Kinns appears to think that he has not been treated severely; well, considering the pretensions of his work, perhaps he has not.

CORRESPONDENCE.

—O—

The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.

—O—

THE FATE OF THE COLLEGE.

SIR,—It is announced that the M.N.C. Committee has at last yielded to the often-repeated request of many of the trustees, and that we are now to have what we have been long demanding—a vote of all the trustees upon the Oxford question. Some have thought that this all-important change was being carried through by a small minority of earnest and well-organised men. Now all is granted that has been asked for, and whatever the decision, it is to be hoped that all will abide by it.

The one only argument in favour of Oxford of any real weight is the fact that some dozen of the most energetic, the most earnest and most respected of our ministers and laymen are eager for the move, and believe in it with all their heart. We ourselves know several of the less-instructed of the trustees who voted for Oxford in June simply on this ground, that all the leaders in the North, and so many of those who are most prominent in the active work of the day, one after the other, in carefully-prepared speeches, each with his assigned special department of the argument, and each with his assigned opponent, gave to the side of Oxford all the weight of his character and influence. It was men and organisation that won the day, not argument.

The London ministers and laymen—even Dr. Martineau himself—were supposed to be biased in favour of London by their desire to retain the benefits of College institutions and authorities in their midst, and the only unprejudiced persons were thought to be our northern leaders.

It is not, of course, really a question of persons at all, but a question of deciding what is best among competing opportunities, a decision which every trustee is quite capable of making for himself. It is really a question of whether our M.N.C. students shall in the future spend four or seven years at Oxford—four years of undergraduate life, in which they will enjoy all the advantages of University life to the full, or an additional three years, spent dearly and sadly, after all their fellow-undergraduates have gone down, in attending theological lectures and preparing for the Christian ministry in about the most unsuitable place for such preparation that the M.N.C. trustees could find. It is not in the least a question of whether our ministers would not be much better for having had a University training. Undoubtedly they would. Let us urge our external scholars every one of them to go to Oxford or Cambridge; let us increase their scholarships to £100 a-year: we should have saved so much money by not moving, we could easily afford so small an additional outlay. Let us found a chapel at Oxford on just the lines suggested by Mr. Armstrong and Mr. C. Jones at the Leeds Conference. That, too, is absolutely independent of removing the M.N.C. to Oxford. It will be much better for the chapel and much better for the undergraduate students that they should be quite independent of each other.

The presence of M.N.C. at Oxford, so far from being a benefit to the undergraduate students preparing for the ministry, would be a distinct injury to them; it would have a hold over them which would prevent their entering into the full life of the University. It would want to teach them Hebrew; it would want them to attend its prayers instead of the ordinary chapel prayers; it would want them to belong to its small debating society and its small life altogether, and would necessarily prevent them from entering so far into the larger life of their own college and the University as a whole.

We had much better leave our undergraduates alone. If they have been carefully chosen and are in the least worthy to enter our ministry, surely we can trust them to do their best and make the most of Oxford life and teaching. It might be very well to have a chapel or hall established there, at which not merely undergraduates preparing for our ministry but many others might attend if they chose. That, however, has nothing to do with the present question. The question is whether our students after their three or four years' undergraduate work had better prepare themselves for the Christian ministry in Oxford or in London. The medical students come up to

London to learn their special work. The Church of England students all go off at the end of their undergraduate days to read and prepare themselves in some quiet country parish for their future work. What special advantages does Oxford offer to us, that we should keep our students there for three more years? It is for the believers in Oxford to tell us; for ourselves we confess we cannot see a trace of one. On the other hand, what could be more bracing or helpful for a man preparing for the ministry than after three or four years of Oxford to come for three years to London to hear all the best preachers, to learn something of the social problems of the time practically, as at Oxford he has learnt something of them theoretically, to dip a little way into the life of this huge city with all its wisdom and wickedness, its wants, and the thousands of great and good men and women who are trying to supply them? The very feel of London is an education.

To us it seems certain there could be no better training for a man than Oxford first and London afterwards. Oxford, with its keen intellectual life, its noble aspirations and the longing for a purer faith to be found among its better men, London, with its practical life and its half-answers to the problems started in the study. Oxford is theory, London is practice. Oxford is full of aspirations, London is full of realities. Oxford is full of questions, London is full of answers. Men blame our College now for its too theoretical training; it is partly true, but what would it be at Oxford, saturated with theories and mere learning? It is not the loss of Sunday-school teaching and mission work that we should deplore for our students. Sometimes we think it would be better if they would go round and hear great preachers, and learn a little of the technique of their work, instead of using up their Sundays in teaching and preaching, since after these three years they will never have the chance again. But it is the loss of actual contact with busy life and social problems, this all-round life of London, which even he who stands outside must feel, that we deplore.

It is not so much that we prophecy failure at Oxford; with such leaders we ought not to be afraid of anything that really seems the best. It is the loss of a London life succeeding a University training, the loss of theological study in the midst of the greatest collection of preachers and problems anywhere to be found, that makes us pronounce this movement not so much dangerous as utterly mistaken and wrong.

G.

SIR,—The decision to take a poll of all the trustees upon the question of the removal of Manchester New College to Oxford is a very wise one. Every trustee ought, as you say, to share the responsibility of determining the future of the College. It is certain that the Oxford Scheme, if finally carried, as the result of the poll, will receive a support that would not have been given it if the committee had taken a different course. Some earnest Unitarians, who are trustees, have hitherto held back and taken no part either one way or the other. Dr. Martineau's strong view against the removal, on the one hand, and the vigorous appeals of such men as the Rev. R. A. Armstrong on the other, have made it very difficult for those who have not studied the question to take the responsibility of voting.

The removal to Oxford seems to be advocated mainly on these grounds:—First, the increased advantages to be gained by the College as a theological training school for our body; second, the importance of putting ourselves in evidence at Oxford as the principal centre of religious thought; and third, the proselytising influence that it is hoped the establishment of the College at Oxford may have. It must be admitted that the first object is the all important one; and that if the removal of the College on that ground does not recommend itself to any trustee he is bound to vote against the Scheme, whatever may be his opinion on the other two grounds.

As to the effect of the removal on the College itself it is probably easier to see what it has to gain than to realise what it may lose by the change. The advantages of removal have been so fully stated that it is unnecessary to refer to them. As somewhat of an outsider, but as one who takes a serious interest in the matter, I wish to point to certain risks which should receive attention, and appear weighty considerations against the scheme.

High culture has not always a satisfactory influence on character. It tends to isolation; the leading of a life apart from the ordinary current of humanity, unless it is counterbalanced by other influences. Lord Tennyson's celebrated poem of "The Palace of Art" drives home this lesson. One verse runs thus:—

"O god-like isolation which art mine,
I can but count thee perfect gain,
What time I watch the darkening droves of swine
That range on yonder plain."

We must remember that by the removal to Oxford the student will lose to a great extent the counter-balancing influences that are so important. The warm, real life of the great city will be missed

during the critical years of life when the character is becoming fixed. The students at the college are not infrequently from a class specially open to the dangers alluded to. The contrast between their home surroundings and early life on the one hand; and the life at college which becomes theirs, on the other, must be trying enough to their characters now. This contrast will be heightened were the college removed to Oxford, and the danger proportionately increased.

Though political considerations should not enter into a matter of this sort, yet the traditions of our body are strongly liberal; and a large majority of us would be sorry to see conservatism, even of the high intellectual order, becoming the prevailing tone of thought amongst our ministers. There is risk in this direction as a result of the removal to Oxford.

With regard to the other grounds on which removal is advocated, I desire only to say as to the second that it seems to partake somewhat of a commercial or advertising character, and to be hardly worthy of our body. As to the third ground, more is to be said; but is the prospect of such work at Oxford hopeful? I fear not. The prestige of the National Church is too great. To effect anything at all, very serious efforts would have to be made. We should have to give of our very best and see but a poor return. B. DOWSON.

Nottingham, Feb. 10.

THE SCHOOL QUESTION.

SIR,—The subject started by Mr. Armstrong, and taken up subsequently by Mr. New and Mr. Dowson, is one in which I have for some time been led to feel a very special interest. Much of our strength and influence in the past have lain among the classes whom this question chiefly concerns, and it would be, I hold, a grave blunder to neglect them in our comparatively newly-awakened sense of responsibility towards other sections of the community.

My friend Mr. Dowson refers to the vices of which he was a witness as a youth at school. But are these vices peculiar to private schools, and would they not be met with in public schools as well, if there were "a few bad elder boys" who gave the tone? I have lately been greatly struck with the reaction that seems to have set in against the romantic ideas with which "Tom Brown's Schooldays" glorified public schools. Several eminent Educationalists, including, at least, the head of our Oxford College, have publicly stated their preference for a first-class day-school combined with home influence. And not long ago I met with the head master of an ancient high school who said that after all he had seen at the University of the effects of public school life he simply dared not undertake the responsibility of opening a house, although, of course, it would be a pecuniary advantage to him to do so.

As to the religious influence of public school education, although I am glad to know that Mr. Dowson's experience is not solitary, I very much doubt whether it is general. Where there is no strong religious influence and habit at home it is almost as natural for the Unitarian

lad, brought up in a public school (where he has possibly been "confirmed"), to lapse into the Church as it is to slide down an inclined plane.

But if all the advantages claimed for public schools are justly claimed, and our boys are to be sent to them in the future, why should not parents in these days of combinations combine to arrange for attendance at public worship, according to their own convictions, in those cases where a chapel is easily accessible. There is one public school where a former Unitarian minister is (or was a short time ago) a trustee or governor, the son of another Unitarian minister was a master, and the son of a third Unitarian minister was a pupil, and yet, although one of our chapels is in the town, it might as well have been 100 miles away, for any use that was made of it. Clifton College has for some time been popular with many of our families, and it is, perhaps, the best school we could find for the suggestion which I propose. Its head enjoys a great reputation for liberality, and within easy reach of the College are Lewin's Mead Chapel and Oakfield-road Church. I venture to say that any Unitarian parent who knows the ministers of those places of worship might be thankful that his son should have the opportunity of joining in the service at either of them. The thing has been done, and it can be done again, if only our people will take some trouble to show that their religious faith is worth being in earnest about. And if it is not worth that, what is its value to us? JAMES HARWOOD.

Nottingham, Feb. 5.

OFFER OF BOOKS.

SIR,—A number of books from the library of a well-known Unitarian minister of the last generation have been put at my disposal. As some of them may be of interest and value to certain of your readers, I ask your permission to say that I will send one or more of the following volumes to any applicant who will pay the carriage:—

Sermons by Pendlebury Houghton, with introduction by J. G. Robberds, 1825, 2 vols; Wardlaw on the Socinian Controversy, 1814; Yates's Vindication of Unitarianism, in Reply to Wardlaw, 1815; Wardlaw's Reply—Unitarianism Incapable of Vindication, 1816; Two Discourses, by Thos. Madge, 1835; Sermons at Salters' Hall, by Hugh Worthington, 1822; G. Dyer on the Thirty-Nine Articles, no date; Sermons by Robert Aspland, 1833; Thomas Wood's Lectures on Christian Evidences, 1836; Systematic Morality, by Wm. Jevons, jun., 2 vols., 1827; Contributions to Magazines, by Eliezer Cogan, 1856; Notes and Comments on Passages of Scripture, by John Kentish, 1844; Belsham's Reply to Moysey, 1819; Discourses by Robert Ainslie, 1865; Hinck's Illustrations of Unitarian Christianity, 1845; Channing's Works, vol. 2, 1840; Ware's Discourses on Jesus Christ, 1826; Ware on Extemporaneous Preaching, 1830; Henry Acton's Lectures on Jesus Christ, 1833; Essay on Evil Spirits, by William Carlisle, in opposition to a lecture by N. T. Heineken, 1825. Ardara, Campbell-road, Croydon, Feb. 14. C. J. STREET.

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BIRTH.

EVANS—On Feb. 11, at 3, The Parade, Carmarthen, the wife of J. W. J. Evans, Principal of the Presbyterian College, of a son.

DEATHS.

ASHWORTH—On the 7th inst., suddenly, Louisa, wife of the Rev. Alex. Ashworth.

EVERS—On Jan. 30th, aged 4 years and 9 months, Bryan Lindsay, son of Frank and Isabel Evers, White Hall, Stourbridge.

PHIPSON—On the 8th inst., in her 89th year, Elizabeth Phipson, of Westbourne, Edgbaston, Birmingham.

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OUR CALENDAR.

SUNDAY, FEBRUARY 17.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
 Bermondsey Unitarian Church, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.
 Camberwell New-rd., S.E., Masonic Hall (main entrance, Ground floor), 7 P.M., Free Religious Service.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., "The Religious Teaching of 'George Eliot,'" Rev. W. CARRY WALTERS.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. J. PANTON HAM.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Rev. J. S. MUMFERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friars'-lane, 11 A.M., Rev. W. COPELAND BOWIE, and 7 P.M., Mr. R. T. NICHOLSON, B.A.
 Stamford-street, Blackfriars-road, 11 A.M., Mr. R. T. NICHOLSON, B.A., and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BOURNEMOUTH, West Cliff Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D., Minister.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Gladstone Hall, Military-road, 11 A.M. and 6.30 P.M., Rev. FREDERIC ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Central-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

NOTICE.

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DR. J. COLLIS BROWNE'S CHLOROXYNE.—Vice Chancellor Sir W. PAGE WOOD stated publicly in Court that Dr. J. COLLIS BROWNE was UNDOUBTEDLY the INVENTOR OF CHLOROXYNE, that the whole story of the defendant Freeman was deliberately untrue, and he regretted to say it had been sworn to. See *The Times*, July 13th, 1884.

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From SYMES & Co., Pharmaceutical Chemists, Simla, Jan. 5, 1880. To J. T. DAVENPORT, London.

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Opening of New Organ—Appeal for Extinction
of Debt of £550 on Church-Building Fund.

The Committee of the above church earnestly appeal to sympathisers for assistance in extinguishing the debt of £550 outstanding from the Building expenses.

The church has been opened over three years, during which period its value to this populous suburban district has been amply proved, and there is no doubt that an immense work for good awaits it in the future. The Committee feel they will not ask in vain for generous co-operation in their present effort to release the income of the church from the burden of Interest on the Debt. The special urgency of this appeal is apparent in consideration of the fact that hitherto a part of the income has been supplied by annual grants from the London District Unitarian Society, under whose auspices the church was originally founded. These grants have been substantially diminished year by year, but the Committee are anxious to wholly release the funds of the Society from this liability as speedily as possible, in order that other movements may benefit by them.

Being desirous of further promoting the usefulness of the church and of developing a self-supporting congregation, the members have (with the kind assistance of one gentleman outside their number), fully subscribed for a New Organ (by Bishop and Sons) at a cost of £250; and it is proposed to use the occasion of the Opening Services as an opportunity for making a vigorous effort to remove the last item of debt upon the church.

Toward the extinction of the Debt the following sums have been already subscribed:—

A Friend (providing the remainder is subscribed by Midsummer) ...		£200	0	0
J. F. Schwann, Esq.	50	0	0
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R. Lawford, Esq.	1	1	0
E. C. Lawford, Esq.	0	10	6

Further subscriptions are respectfully solicited.

The NEW ORGAN will be Opened on FRIDAY, February 22nd, the following being the arrangements for the day:—

Short Devotional Service, 3.45 P.M., Rev. W. CAREY WALTERS (of Kensington).
Organ Recital, Mr. W. TATE (Organist of New Gravel Pit Church, Hackney).

Choral Service, 7.30, Rev. C. J. STREET, M.A. (of Croydon).

Tea will be provided for friends from a distance. Collections in aid of the Debt Fund will be taken at each service, and contributions will be thankfully received by

G. LAWFORD, Esq., Hon. Treasurer,
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SPRING TERM begins on TUESDAY, January 22, 1889.

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ETHICAL SOCIETY, ESSEX HALL, ESSEX-STREET, STRAND, SUNDAY, February 17, Prof. H. SIDGWICK, on "The Morality of Strife." 7.30.

ESSEX HALL, ESSEX ST., STRAND.

On MONDAY, February 18, at 8 o'clock, Professor J. ESTLIN CARPENTER, M.A., on "The Birth Stories and the Early Ministry."

UNITARIAN CHRISTIAN CHURCH, HAMOND-HILL, CHATHAM.

OPENING SERVICES.

The New Church will be OPENED on WEDNESDAY, February 20, at 3.30 P.M.

Introductory Service by the Rev. W. M. AINSWORTH, of Brixton, and Sermon by the Rev. W. G. TARRANT, B.A., of Wandsworth. WILLIAM TATE, Esq., will preside at the New Organ.

Tea and Soirée in the Gladstone Hall at 5.15, and Public Meeting at 6.15, at which DAVID MARTINEAU, Esq., will preside. And the following ministers and gentlemen have promised to endeavour to be present:—The Revs. R. E. B. Maclellan, H. Ierson, R. Spears, T. W. Freckleton, J. Page Hopps, W. M. Ainsworth, W. G. Tarrant, W. Carey Walters, E. G. Cammidge, and Frederic Allen; and Messrs. Charles Hind, H. Jeffery, W. Tate, Humphrey Wood, Stanton W. Preston, Ald. C. Ellis, H. Epps, I. M. Wade, J. Pantan Ham, Jun., H. and F. Green, F. W. Ruck, &c., &c.

Trains (L.C. & D.R.) leave Holborn Viaduct at 2 P.M., Victoria 2.5, Brixton 2.14, and Herne Hill 2.17, arriving at Chatham at 3.8. Return trains leave Chatham at 9.3 P.M.

The Opening Services will be continued on Sundays, February 24 and March 3, conducted by the Revs. HENRY IERSON, M.A., W. CAREY WALTERS, ROBERT SPEARS, and FREDERIC ALLEN (Minister of the Church).

Collections at all the Services for the New Organ and Church expenses.

SUSTENTATION FUND FOR THE
AUGMENTATION OF MINISTERS' STIPENDS.

At the SIXTH ANNUAL MEETING of Contributors, held in UNIVERSITY HALL, LONDON, on February 6, 1889, JOSEPH LUPTON, Esq., in the Chair, the Annual Report and Accounts were read, and it was RESOLVED:—

1. That the Report and Accounts, as now read, be adopted and printed for distribution among the contributors to the Fund.
2. That the retiring managers, being duly nominated, and the requisite number of voting papers being produced, be re-elected, viz.:—Rev. S. A. Steinthal, Messrs. Herbert New, Harry Rawson, and A. W. Worthington.
3. That the thanks of the contributors be given to P. J. Worsley, Esq., B.A., for his services as President during the past year, and that he be re-appointed President for the year 1889.
4. That Mr. T. Chatfield Clarke be appointed Treasurer.
5. That Messrs. H. Rawson and A. W. Worthington be appointed Honorary Secretaries.
6. That Mr. E. W. Marshall be appointed Honorary Auditor.
7. That the thanks of this meeting be given to Mr. Lupton for his services as Chairman.

HARRY RAWSON, Eccles, } Hon.
A. W. WORTHINGTON, Stourbridge, } Secs.

MRS. HAMPSON'S HOME.—A Meeting of Subscribers and others interested in this Home will be held at the INNS OF COURT HOTEL (Entrance Lincoln's Inn Fields), on WEDNESDAY NEXT, Feb. 20th, 1889, at 4.30 P.M.

The object of Mrs. Hampson's Home is to receive girls and young women, of previous good character, who have been led astray for the first time, and to endeavour to confirm them in their strivings to regain their position by right living. The Home is quite unsectarian; Mrs. Hampson's simple daily prayers and Sunday services can be followed by all alike; and each girl is urged to hold fast to that form of religious communion that is individually most helpful.

The Committee deeply regret that the state of Mrs. Hampson's health has been such as to compel her reluctantly to give up the work of the Home. They would therefore urge upon all subscribers and friends the desirability of their being present at the meeting, as the question as to whether the Home is to be continued or not will be then brought up for serious consideration.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London; W.C.—Saturday, Feb. 16, 1889.